

224
RELIGIOUS TRACTS,

DISPERSED BY THE

S O C I E T Y

FOR

PROMOTING

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K N O W L E D G E.

IN TWELVE VOLUMES.

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C O N T E N T S

OF

VOLUME II.

- I. MANN's (Bp.) Exposition of the Church Catechism.
- II. The Catechism briefly explained by short Notes grounded upon Holy Scripture, commonly called the Oxford Catechism.
- III. Adams's (Dr.) Pastoral Advice to Young Persons before Confirmation.
- IV. Nowell's Earnest Exhortation to Young Persons lately Confirmed.
- V. Secker's (Archbp.) Sermon on Confirmation.
- VI. Wall on Infant Baptism.
- VII. Barrow's (Dr. Isaac) Doctrine of the Sacraments.
- VIII. Friendly Call to the Holy Communion.
- IX. Fleetwood's (Bp.) Reasonable Communicant.
- X. Waldo's

X. Waldo's (Peter, Esq;) Essay on
the Holy Sacrament.

XI. Wilson's (Bp.) Short Introduction
to the Lord's Supper.

This belongs
after title page
of Tract no. 4.

PROVERBS XXIII. 19.

*Hear thou, my son, and be wise; and guide thou
thine heart in the way.*

“**V**AIN man, says Zophar to Job, would be
“ wise, though man be born like a wild ass’s
“ colt !”—There is a mixture of truth and
satire in this Reflection, which alludes both to the in-
firmity and folly of human nature. It is true, there
is in us an ambition to attain knowledge, and yet
here it is charged as a piece of foolish presumption in
such a creature as man to endeavour after it. Not
the wildest inhabitant of the desert brings its offspring
into the world in a more helpless or more ignorant
state than the children of men are found in at their
birth : And hence, all pretensions to knowledge may
seem ridiculous from such mean beginnings. He
therefore ascribes our passion for wisdom, to the mere
vanity of our hearts—“ Vain man would be wise.”
As if he had said, “ What hast thou to do with wis-
“ dom, thou child of ignorance ; Thou that wert
“ born yesterday, and must die to-morrow ; whose
“ life is but a span long, and yet begins in the folly
“ of childhood, and terminates in the no less folly
“ of old age, thy second childhood ! In the mean
“ time thy faculties open by slow degrees, and thy
“ understanding proceeds toward truth with painful
“ steps—Line upon line, line upon line ; precept upon
A 2 “ precept,

“precept, precept upon precept; here a little, and there a little,” are the “tedious methods by which the natural darkness of thy mind is in any measure enlightened. What arrogance then, what vanity is this, that thou shouldest set thyself to seek after wisdom, or lift up thy voice for understanding?”

And very just is this rebuke, when applied to many who aspired to the title of *wise men* among the ancients, in whom *vanity* appears to have been the predominant and ruling passion; As * one of the most eminent amongst them acknowledges of his brethren; “They,” says he, among the philosophers who have written books on wisdom, have done it out of a spirit of *vanity*; and even where they decry *vain-glory*, they are thereby, and in the very same books, labouring to advance their own *glory*.” On these, therefore, the pointed satire falls with its keenest edge. *Vain men!*—And again, when men in pursuit of wisdom know no bounds, but mix heaven and earth, this world and the next, and presume within the narrow circle of human understanding, to inclose the infinite attributes of the incomprehensible God, and to find out the Almighty unto perfection; when they will needs scan all the ways of providence, and measure all God’s doings by the standard of their own weak and feeble judgments; boldly condemning whatever does not lie level to their low apprehensions; when, in short, they will dispute God’s ways, but not believe his word; and deny those dispensations which are too deep for the short line of their reason to fathom—This is a *vanity* justly to be derided and exploded.

And yet, notwithstanding these severe checks, which may serve to humble our pride, a wisdom nevertheless there is, which is not only within our reach, but which it is our most bounden duty to labour after, and to attain. The whole book of *Proverbs*

words is, as it were, a system of this wisdom, taught to the sons of men by no less a person than King *Solomon* himself, so eminent for his superior wisdom. In the beginning of the work, he introduces his undertaking with the noblest encomium of the wisdom he would recommend. "Happy, says he, is the man that findeth wisdom, and the man that getteth understanding; for the merchandize of it is better than the merchandize of silver, and the gain thereof than fine gold. She is more precious than rubies; and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand, and in her left hand riches and honour: Her ways are ways of pleasantness, and all her paths are peace."

Of this wisdom we cannot be too ambitious: to the study of it *Solomon* presses and encourages us by the most inviting motives: He declares it the only way "to give subtilty to the simple, to the young man knowledge and discretion: It shall be an ornament of grace, says he, unto thy head, and chains about thy neck:" And, therefore, as he urges in my text, "*Hear thou, my son, and be wise; and guide thou thine heart in the way.*"

In pursuance of this call to wisdom, so affectionately addressed to us, by the inspired instructor, it shall be my endeavour in this discourse, to invite the younger part of this assembly to listen to his admonitions, which may so seasonably fall in with the serious resolutions just made by many of them, at their late confirmation by the Bishop.

Now, the wisdom thus extolled, and of which such excellent things are spoken, is not a skill in abstruse arts and sciences, of which but few are capable or have opportunities of studying, or are very nearly interested in; but it is a wisdom within every one's reach, and which it concerns you above all things else to possess yourselves of. *Solomon* himself

defines its nature in a few words, and tells you wherein it consists: "The fear of GOD, says he, is the beginning of wisdom, and to depart from evil is understanding." And elsewhere, "let us, says he, hear the conclusion of the whole matter; fear GOD and keep his commandments, for this is the whole duty of man."

The fear of GOD therefore is what *Solomon* means by wisdom; and by the fear of GOD, you are to understand nothing less than *religion* in general, so called, because the fear of GOD is not only itself a principal part of true religion, but also, because where this principle, a true *fear of GOD*, rules in the heart, it will lead to the exercise of all other parts of true religion.

You are called then, and invited in my text, to a diligent regard to religion, as the most valuable wisdom, as the guide of your youth, and your surest director through all the mazes of the world you are entering into. I heartily wish it was in the power of any words I can use to persuade you to it. I shall attempt no other method for this purpose here in public, than that in which I have already spoken to most of you in private: *viz.*

First, To remind you of your baptismal vow and engagement, with a short explanation of the parts of it: And then,

Secondly, Inculcate the performance of it, from your own voluntary promise, now made by you before the Bishop.

Thirdly, Concluding with a few rules of advice, that may be of service for your direction therein.

First, At the time of your baptism, you were infants, incapable of judging or acting for yourselves; but not therefore incapable of being entered into covenant with GOD, as is evident from hence, that
under

under the law, God received the children of the Jews into covenant at eight days old, as he had done the descendants of *Abraham* before the law, by the ordinance of circumcision: And as baptism in the Gospel succeeds circumcision under the Law, and our Saviour has no where forbidden children to partake of it, but on the contrary, commanded us "to suffer the little children to come unto him," it is your Christian birth-right to be baptized as soon as conveniently may be, after you are born; and by that sacrament, to be admitted into covenant with God Almighty, on the terms of the Gospel.

Now, in all covenants, each contracting party lays himself under an obligation to perform something towards the other: In the Christian covenant, God Almighty stipulates and agrees to accept you as *members of Christ, as children of God, and inheritors of the kingdom of heaven*: *Members of Christ*, means members of his church, which is his body, and partakers of all the privileges belonging to it: *Children of God*, in opposition to *children of wrath*, in which every son and daughter of *Adam* is born through his original sin: And *inheritors of the kingdom of God*, through the merits of **JESUS CHRIST**, who has purchased that eternal salvation for us.

These are the privileges all baptized Christians are by covenant entitled to, and privileges certainly they are, the most advantageous and honourable to human nature: They contain all that is requisite to produce and nourish a principle of holiness within us: They insure to us the blessings of the Christian redemption: They put us, as it were, into God's family, and engage his fatherly care and protection, his unbounded love and kindness for us, in our passage through this mortal life; and when that shall be over, they open to us an entrance into a never falling state of glory and happiness, in his own divine presence. And, what

is there that you can think of or desire, in comparison of these advantages?

On the other hand it was promised for you, that in consideration of these high privileges, you should also be bound to the performance of these three things, *viz.*—1st, That you should renounce all manner of wickedness; abhor and abstain from it, whether tempted to it by the suggestions of the devil, allured by the vanities of the world you live in, or seduced by the irregular lust and passions of your own corrupt nature.—2dly, In the next place, that you should with a hearty and lively faith, embrace all the articles of the Christian doctrine; and lastly, That you should shew the truth and sincerity of your faith by your works, in keeping God's holy will and commandments, and walking in the same all the days of your life. This was the agreement made on your part. On the two latter branches of which, I shall be a little more particular, to fix them more deeply in your minds.

And first, of *faith*. The necessary articles of your Christian faith are summed up in the *Creed*, or what you call the *Belief*. You believe them, because they are taught in the holy scriptures by CHRIST, and his Apostles, who could neither be deceived themselves, nor teach you any thing but what is both true, and of great importance for you to believe: The sum and substance of your belief is comprised in these three particulars. 1. That you believe in one God, the Maker of heaven and earth; and though, because he is a spirit, you do not see this glorious Being with your bodily eyes, yet he is not only revealed to your faith in the volume of the scriptures, but displays himself to your understanding through all the volume of nature. Every thing about you, the sun, the moon, and the stars, the earth and all its productions for use and ornament, every animal, and every object that

that meets your senses, testify not only to the being, but to the providence of an all-wise, all-powerful, beneficent Creator and Disposer of all things. You can give no other account of your own original and continuance in life; nor of any of the comforts and conveniences you enjoy; but to ascribe them to his liberal and gracious hand, who made us all, and filleth all things living with plenteousness. But because even Heathen nations believe in a Creator of the world, to distinguish yourselves as Christians, your next article is to believe in JESUS CHRIST; "God the Son, who redeemed you and all mankind." The particulars of whose birth, life, preaching, miracles, death, resurrection, ascension and intercession, all most wonderful! you ought to acquaint yourselves most exactly withal, by a constant and careful reading of the New Testament, of which I was greatly concerned to see how ignorant many of you were upon examination. The third article of your christian faith, is to believe in the Holy Ghost, who sanctifieth you, "and all the elect people of God;" that is, all christian people. That he is the author of all holiness in you, and that without his special grace assisting, it is not in your power to move and advance in the ways of piety and religion.

Thus you see, every time you repeat the creed, (which perhaps you do often, without thinking or attending to the sense and meaning of it) you profess your faith in the holy Trinity, three persons in the one Godhead, according to the command of our blessed Lord to his disciples, "Go ye into all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost."

To these great and main articles are further subjoined, your acknowledgment of "the holy Catholic church," and "the communion of saints," that is, an affectionate relation and fellowship ever subsisting between all true christians amongst them-

selves, and with CHRIST their head, “ the forgiveness of sins,” viz —through the merits of CHRIST on your true repentance: “ The resurrection” of our bodies out of the grave, at the last day, and their re-union with our souls, in order to enter upon what is the last article of your belief, a “ life everlasting.” Here you see, life is not everlasting, but of very short and uncertain continuance: You see old persons drop into the grave through mere weakness of nature, and the strong and middle-aged often cut off in their full strength and vigour; and even many of those who, like yourselves, were young and lively, and standing as it were on the threshold or entrance of life, yet like early bloom nipped with an untimely blast, suddenly fading away before they come to be full blown: So that there is no reliance upon this life, at any stage or period of it. But then, your christian belief assures you of a better and more enduring life to come; and that though you die to this world, it is to live in another; the good and virtuous, in unspeakable joys; the bad and vicious, in intolerable torments, for evermore.

These are the tenets of christian doctrine, which it was engaged you should embrace and profess, when you were by baptism admitted into the communion of the church, and into covenant with GOD. I have but a little varied the expressions of them, that you may attend more to the sense of them, than perhaps you do when you repeat them always in the very same form of words.

The next thing promised for you was, that you should lead lives suitable to these holy doctrines, by “ keeping GOD’s holy will and commandments, and “ walking in the same all the days of your life.” And indeed without this, your faith, however sound and sincere it may be supposed to be, will certainly stand you in no stead at the last day of judgment, nay, it will but serve to increase your condemnation. For

our Saviour has declared, that "not every one that
 "saith unto him, LORD, LORD, shall enter into the
 "kingdom of heaven; but he that doeth the will of
 "his Father, which is in heaven; and that the servant
 "who knew his LORD's will and did it not, shall be
 "beaten with many stripes."

Now, the commandments which you are to keep
 are easily known, being the same that God gave to
Moses in *Mount Sinai*, which are ratified again and
 improved by our SAVIOUR, as necessary to eternal life.
 They may be reduced to three, as respecting, 1.
 GOD; 2. Your neighbour; and 3, Yourself.

1. With respect to GOD, that firmly believing
 there is such a great and Glorious Being, you fear him;
 that is, live in a constant reverence of his unseen
 Majesty, knowing that he is ever present with you in
 private and in public, in darkness as well as in the
 day-light; that his eye is ever upon you in all places;
 whatever you are doing, or intend, or think of, he
 knows it. It is further required, that you love him,
 which is no more than his excellencies and favours to
 you demand; and that not negligently or slightly,
 but with all your heart, with all your mind, with all
 your soul, and with all your strength. God requires
 your heart and affections, without which he will set
 no value upon any of your services. *My son*, says he,
give me thine heart; and being possessed of that, he re-
 quires that you express your love to him, "in wor-
 "shipping him, giving him thanks, putting your
 "whole trust in him, in honouring his holy name,
 "and his word, and serving him truly all the days
 "of your life." Let me here only remind you that
 this worship of GOD, must be paid by you in public
 and in private; in public, according to the oppor-
 tunities offered you, and especially on his own day,
 set apart for religious uses; in private, you must set
 times for yourselves, and keep them constantly, tak-
 ing care especially to begin and end the day with de-

votion; that the outgoings of the morning and evening, may never fail to praise him. And in honouring the name of GOD, you will by all means refrain from that horrible sin of profane swearing and cursing in your conversation, and it will give you the greatest uneasiness at any time to hear others guilty of so shocking a crime. His word you will honour by reading it frequently, and attending to it when read or preached as your only sure guide to heaven, and alone capable of *making you wise unto salvation*. You will shew your trust in GOD, when in all circumstances you resign yourselves to his disposal, and rely only upon his blessing on your honest endeavours, for obtaining the things of this life which you stand in need of.

This is your duty to God, promised in your name at baptism, to be performed not by fits and starts on particular occasions, now and then, but in a regular uniform course, throughout the tenor of your lives.

The next branch of the commandments respects your neighbour, that is, mankind in general, and how you must demean yourselves towards your fellow-creatures: for instance, you are therein taught to love, honour, and succour your father and mother; and this they certainly deserve at your hands, in return for the pains and cares, and solicitude they have undergone on your account; together with the benefits you derive from their instructions, examples, and provisions, they have supplied in your tender years. You can no otherwise expect duty from your children hereafter, but as you pay it to your parents now. Persons in authority likewise, who are your political parents, this precept commands you to obey in all lawful things, and to reverence their office for the sake of good order and quietness; and also to pay a suitable respect to all those who are placed over you in the LORD, your spiritual pastors and teachers, who watch for your souls, and admonish you in your christian duty,

duty, and, in general, to behave yourselves in a modest, lowly, and reverent manner towards all your betters, or superiors. But above all, you are by all means to take care to hurt nobody, not even the meanest human creature, though ever so much in your power or dependent on your favour; but to treat the person, the property, and reputation of every one you are concerned with, with tenderness and humanity. In all your various dealings in the world, your constant and invariable rules must be *truth* and *honesty*; to abhor a lie; and so far from stealing or defrauding, as not to allow yourselves so much as to covet or desire what belongs to another, and which you have no fair means of procuring; trusting for a livelihood to God's blessing on your labours, and fidelity in your station, *loving your neighbour as sincerely as yourselves*, and making this your standing maxim, *to do to all men as you would they should do unto you*.

Lastly, in your personal conduct, you are required to keep your bodies in temperance, soberness, and chastity, to bridle your passions, and govern your sensual appetites; to be meek and lowly, humble, patient, and resigned; *as strangers and pilgrims to abstain from fleshly lusts which war against the soul*, and by all means in your power, to preserve a becoming order and regularity throughout your whole demeanour.

These are the main of the things undertaken and promised in your name at your baptism: These are the conditions, on which you were entered into covenant with God, and entitled to the invaluable privileges of the christian redemption above-mentioned.

Whether you are determined to stand to this agreement, now you are of age to answer for yourselves? Whether you think the privileges of the gospel, the redemption of your souls, the favour of God, and eternal life, worth obtaining on these terms? You have now been asked, and desired deliberately to consider with yourselves, and then to determine as you should

should see best: Fire and water, life and death, Heaven and hell, have been set before you, that you may make your choice, and stretch forth your hands to which liketh you best; that you may not hereafter complain that you have been imposed upon; that you might act in your own persons, with your eyes open, in an affair which so essentially concerns your everlasting welfare. You have been brought into the public assembly, and there in the face of the congregation, the question has been fairly put to you by GOD's minister, the bishop, in these solemn words:

“Do you here in the presence of GOD, and of his congregation, renew this solemn promise and vow that was made in your name at your baptism, ratifying and confirming the same in your own persons; and acknowledging yourselves bound to believe, and to do all those things which your Godfathers and Godmothers then undertook for you?”

To this question you have all of you given your public assent, by answering every one of you for yourself, I DO. And indeed with the highest reason, as otherwise you forfeit again the privileges of your baptism; you break your covenant with God, but to which now by this open and public assent, you have as it were set your hand and seal.

And from this your own voluntary act and deed, I proceed now in the second place, to inculcate upon you the due discharge of these your most serious engagements, that you may in the end reap the benefit of them to your everlasting comfort.

II. Now as this is a covenant between God and you, you are to consider that a Covenant is a solemn thing in its own nature, which no man can violate without reproach. Covenant-breakers are ranked by St. Paul among the most flagrant offenders. If it be but a man's covenant, yet to break it is a sign of a base and treacherous spirit, unworthy any regard or confidence. A covenant-breaker is avoided by all honest men,

men, as an outlaw or reprobate, with whom they will have no communication. But this sacred covenant is still to be more revered, because of the supreme dignity of *Almighty God*, who condescends to be one of the contracting parties. He is not a Being to be trifled with, or with whom we may prevaricate with impunity. What he hath promised, he will most certainly make good, and will no less strictly require faithfulness of those with whom he has to do. With regard to all your solemn promises to God, you must remember the wise man's admonition, "when thou vowest a vow to God, defer not to pay, for he hath no pleasure in fools: Pay that which thou hast vowed." As by fulfilling your religious engagements, you will be entitled to all manner of blessings, so by neglecting, slighting, and breaking them, you will entail upon yourselves all those curses which are denounced in God's law against wicked and disobedient persons. On your keeping this covenant, depends your welfare here in this life, and forever in another. It is your all that is at stake, the one thing needful, the very end of your being made a reasonable creature; that you might by a life of virtue and holiness, be prepared to enjoy a state of happiness and glory, purchased and provided for you by our blessed Saviour. "Observe therefore and keep it and do it, for this shall be your wisdom and your understanding, in the sight of God and man." But what a shame will it be, with what pain, anguish, and remorse would it fill your hearts, should you ever go back, and fall away from your plighted vows, and turn your steps from the divine testimonies! Oh which of you can be so treacherous as ever to forsake God, who made you, preserves you, hath redeemed and sanctified you, and entered into a covenant of peace and mercy with you, sealed in the blood of his own beloved Son! Oh who can desert the God of their life, who hath promised to bless your going out
and

and your coming in, to prosper your undertakings, and to deliver you in all dangers and necessities; and, as if that was nothing, hath laid up for you a crown of glory, and everlasting joys, at his own right hand in heaven. Think on these things, my dearly beloved young christians, and resolve with God's help to be true to your trust, and to keep yourselves stedfast and unwavering in the covenant you have made. The advantages are all your own. *God Almighty* is no gainer by the contract, which he has made with you only out of his pure love and tender regard for your happiness. Oh then let your own interest, let your gratitude and repeated promises ever be upon your mind, and prevail with you to answer the expectation of your heavenly Father, which with your own mouths you have now declared to be just and reasonable, and such as in every account you are bound to fulfil.

I press these things upon you with more earnestness at present, because of the very great importance it is of, for you to set out right, now in the beginning of life, before you have contracted evil habits, or sin has taken any deep root in you. Now is the time for you, more especially, to tread with caution, and carefully consider what track of life you enter upon; for probably in the same track you will continue, whether right or wrong, to the end of your lives: And be assured further, that no service is more acceptable to God, than that which we pay him in the unspotted years of youth, with the lively vigour of all our faculties. It is moreover necessary to be thus urgent with you, to take heed to your ways at this critical period, because of the dangers and temptations which will now most likely beset and assault your virtue. The time is now come, when you have taken life upon yourselves, and must begin to act your part in a world full of snares and enticements. The corruption of your own nature, and even the vivacity of youth, will incline you too easily to listen to those fa-
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tal allurements, which vice (under the false appearance of pleasure) will solicit you to comply with; and to encourage any ill dispositions, and embolden you to indulge them, there will not be wanting too many bad examples, who will take a malicious pleasure in corrupting your innocence, and drawing you along with them into lawless excesses. And, besides all those adversaries to goodness, there is moreover a subtil infernal spirit, who knows your weakest, most unguarded quarter, and ever lieth in wait to deceive and to destroy. On all these accounts, you have need of your utmost caution and vigilance, and the firmest resolution too, to stand your ground unshaken, and to maintain your post in your christian station, in the midst of so many and great dangers.

Nay, insufficient after all, and altogether vain, will all your own endeavours prove, unless seconded and promoted, and made effectual by the all-powerful aids of divine grace; a further measure of which, it is hoped, is derived upon you at your Confirmation: For then the bishop earnestly and devoutly prayed to God on your behalf, and beseeched him in these affecting words, "That he would strengthen you with
 " the Holy Ghost the comforter, and daily increase in
 " you his manifold gifts and graces; the spirit of
 " wisdom and understanding, the spirit of counsel
 " and ghostly strength, the spirit of knowledge and
 " true godliness, and fill you with the spirit of his
 " holy fear, now and ever; that you might continue
 " children of God, increasing daily more and more
 " in goodness until you come to his everlasting king-
 " dom." These are pious and excellent prayers in your behalf, and add a new obligation to your religious covenant, to which the Holy Ghost is thus made a party, engaging to supply all needful grace and assistance to those who in earnest desire to fulfil it.

You can never then desert a charge, in which you have so powerful an auxiliary joined with you, but with constant

tant care and hearty endeavours, you will be sure to work out your salvation, since it is God that worketh in you, and with you, to will and to do of his good pleasure.

1 Chron. xxviii. 8. Now therefore, to use the words of King David, "In the sight of all Israel, the congregation of the LORD, and in the audience of our God, I charge you to keep and seek for all the commandments of the LORD your God, that it may be well with you, and your children after you for ever. Know ye, therefore, the God of your fathers, and serve him with a perfect heart, and with a willing mind; for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts. If ye seek him, he will be found of you; but if you forsake him, he will cast you off for ever."

III. For your farther assistance, in maintaining your religious resolution, it remains now, that I conclude with a few short rules of caution and advice.

I. In the first place it will be of great use, frequently to review your baptismal covenant, and recollect what it is that you have so solemnly and deliberately undertaken to fulfil. The three things promised for you, and which you have now promised for yourselves, should often be brought to remembrance. Compare your manners and way of life with them; and see how they agree together. Let them be the rule of your conduct by which you are to walk, and not the way of the world, or the examples of the multitude. What is it to me, may you say to yourselves, how others live, or what dangerous liberties they take, what vanities they pursue, what excesses they indulge: Their sins will not excuse mine, nor is their course of life a pattern for mine. I have bound myself to God, to renounce all wickedness, to hold fast the christian faith, and to walk in God's commandments. I am a soldier of JESUS CHRIST, the captain of my salvation, and am engaged to serve under his banner, in all vir-

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trous and godly living; "not to be conformed to
 "this world or its wicked customs, but to be trans-
 "formed in the renewing of my mind, that I may
 "prove what is that good and acceptable, and perfect
 "will of God."

2dly, Shun an idle and slothful habit, which is not only itself a great sin, but exposes you to all other sins. The slothful are odious in the sight of God and man; they consume that for which others labour; they squander away that precious time which is allotted them for the most valuable purposes. They abuse the talents God has given them, and let them rust for want of exercise. They are always in the way of temptation, and ready to fall in with any dissolute companion that calls upon them. Having nothing to do, they are ever prone to do evil. Whilst, on the contrary, honest industry and diligence in some good employment, is not only healthful, pleasant, and profitable for this world, but keeps the mind too busy to be at leisure to listen to the calls of vice and wickedness. Industry God has in his wisdom made generally necessary for obtaining a temporal livelihood, for getting the meat that perisheth, and it is no less necessary for securing that meat which endureth unto everlasting life.

3dly, Be very cautious what company you keep. Particularly allow yourselves no familiarity with persons of a loose and profane disposition, who make a mock of religion, and glory in being above all the restraints it lays men under: What will shock you at first in their loose talk, will by frequent use appear less and less horrible; and if you do not fly from such pestilential conversation, it is much if you are not in the end infected with it. You may as well hope to handle pitch without being defiled, as keep wicked company and preserve your own innocence. But endeavour to associate yourselves with the virtuous and religious, from whom you will be always learning something good; their examples will confirm your good purposes,

purposes, and raise an honourable emulation in running your christian race; for *Solomon* observes, "As iron sharpeneth iron, so doth the countenance of a man, (and especially if a good man) his friend."

4thly, Abstain particularly, I beseech you, as you grow up, from that most dangerous and destructive of all vices, drunkenness. At present you are too young to be sensible perhaps of the charms of the bewitching cup; but you are not too young to observe the mischiefs it has brought on those who have been allured by them: Their health destroyed, their affairs distressed, their understandings impaired, all sense of religion extinguished; besides, an innumerable train of vices, to which in their sober moments they would have no temptation, are the common effects of intemperate drinking: If you yield to this one temptation, all that I have said will be of no use to you. You will disregard the best advice of your nearest friends, and indeed become incapable of putting it in practice. You must be sober, if you mean to be serious; and that one post manfully defended, you will be always upon your guard to repel your adversaries from every quarter.

5thly, Let me here repeat another particular mentioned above, as part of our duty to God; that is, never venture to take his holy name in vain. The frequency of this horrible sin, makes it necessary to guard you against it with the strictest care now, before you have been guilty of it; for abominable and unnatural as it is, unpleasant and unprofitable too, yet where this impious and shameful habit has been once contracted, it is but seldom seen to be reformed. They that have been long used to swearing, become insensible when they swear: They lose the horror of so dreadful a crime, and almost persuade themselves it is no crime at all. But hear you, my children, God rather than them, who has declared himself a jealous God, and will not hold him guiltless that taketh his name in vain; and follow not the custom of wicked

ed reprobates, but the direction of our blessed SAVIOUR, who says, "Swear not at all (in your ordinary conversation;) but let your communication be yea yea, and nay nay; for whatsoever is more than this, cometh of evil," or of the evil one. Speak the truth always, and then you will have no occasion for oaths to give credit to what you say, which in reality they seldom do.

6thly, That you may keep in the right way to heaven, take the word of God for your guide, read it by day, and meditate by night. Let no day, if you can help it, pass without tincturing your minds with some of the divine wisdom it contains. It is the spiritual food that keeps alive a sense of religion within you. It will raise in your hearts the most awful apprehensions of his great Majesty; it will display before your eyes the mercies of your redemption through CHRIST, and kindle your affections to heavenly things. The holy patterns, and exemplary lives of pious persons you there meet with, cannot fail to awaken a spirit of zeal and emulation in your breasts, and incline you to go and do likewise. Be it then yours, as it was the praise of young *Timothy*, that "from children you knew the holy scriptures, which are able to make you wise unto salvation."

7thly, I shall conclude all with exhorting you to the constant use of the two great instruments of holiness or means of grace, viz. *Prayer* and the *sacrament* of the LORD's supper.

Prayer is a correspondence between God and your souls. It is the way of conversing with the Father of spirits, the author of "every good and perfect gift." Every Morning when you awake to a new life, never fail to praise him by whom you live, and to implore his blessing upon you through the ensuing day; every evening, venture not into the helpless state of sleep, so nearly resembling death, till you have first made your peace with God, and commended yourselves devoutly

voutly to his guardianship, who neither slumbereth nor sleepeth.

On solemn days, resort with cheerfulness and alacrity to the public assemblies of the faithful, then to join with your fellow christians in the service of the sanctuary; and be sure to behave yourselves attentively and devoutly, to improve your hearts with what you hear, to renew your resolutions of a christian life, to gain new supplies of grace, and particularly to refresh your souls, when it is administered with the representative body and blood of CHRIST, our SAVIOUR, in the holy eucharist,—or LORD's supper.

8thly, To that most solemn act of christian worship, it is the direction of our church, that “no persons shall be admitted till they have been confirmed, or are desirous of being confirmed.” You have now qualified yourselves in that respect, for approaching the table of the LORD: You are now entitled to that high privilege: And as it is the principal means of grace, appointed by our blessed SAVIOUR himself, for strengthening and refreshing our souls with all spiritual aid and comfort, and deriving upon us the inestimable benefits of his meritorious death and passion, which it represents before us: On these accounts, the necessity of your condition must needs urge you to prepare yourselves without delay, that you may be initiated into the number of faithful and constant communicants. I would press no one to this solemn duty, till they are capable of duly considering it, and coming to it with a right understanding, as well as pious affections: But when you have attained a competent knowledge of this sacred ordinance, which must now be your serious endeavour, you are by no means to neglect it, both because you stand in immediate need of the grace it supplies, and because delays only produce delays, and so you may fall into a general disuse, even total neglect of so essential a part of your christian duty. This, it must be lamented, is too common

A FAMILIAR
EXPOSITION
OF THE
CHURCH-CATECHISM,
IN FIVE PARTS.

- | | |
|------------------------------------|---------------------------|
| I. Of the BAPTISMAL COVE-
NANT. | III. Of the COMMANDMENTS. |
| II. Of the CREED. | IV. Of the LORD'S PRAYER. |
| | V. Of the SACRAMENTS. |

TO WHICH ARE ADDED,

P R A Y E R S,

FOR THE USE OF

PARENTS, CHILDREN, AND SERVANTS.

BY ISAAC MANN, D.D.

LORD BISHOP OF CORK AND ROSS.

*Precept must be upon Precept, Precept upon Precept; Line upon Line,
Line upon Line; here a little, and there a little. ISAIAH XLVIII. 10.*

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IN FIVE PARTS.

II. OF THE CREDIT.

TO WHOM IT MAY CONCERN

Я. А. Я.

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1. [Illegible text]

FAMILIAR
EXPOSITION
OF THE
CHURCH CATECHISM.

PART I.
Of the Baptismal Covenant.

2 TIM. ii. 19.

LET EVERY ONE THAT NAMETH THE
NAME OF CHRIST, DEPART FROM
INIQUITY.

QUESTION.

WHAT is your Name?"

ANSWER.

"N. or M."

Q. What Name do you answer by?

A. My *Christian* Name.

Q. Why is it called your *Christian* Name?

A. Because it was given me when I was
made a Christian.

Q. Why doth the Catechism begin by ask-
ing your *Christian* Name?

A. Because the Catechism is to instruct me
in the Nature and Duties of the Christian Re-
gion.

A 2

Q. "Who

Q. "Who gave you this Name?"

A. "My Godfathers and Godmothers."

Q. When did they give it you?

A. "In my Baptism."

Q. What was the Effect of your Baptism?

A. "Therein I was made a Member of
"Christ, the Child of God, and an Inheritor
"of the Kingdom of Heaven."

Q. What do you mean by a Member of
Christ?

A. I mean a Member of the Church of Christ.

Q. Why do you say that you were made a
Member of the Church by Baptism?

A. Because Baptism was appointed by Christ
to be the Way of Admittance into his Church.

Q. How were you made a Child of God?

Gal. iii. 26. A. I am a Child of God by Faith in Jesus
Christ; and being taken into Covenant with
God, am assured of his Favour and fatherly
Affection.

Q. How were you made an Inheritor of the
Kingdom of Heaven?

Rom. viii.
36, 17. A. That follows from the other. For we
are the Children of God, and if Children, then
Heirs, Heirs of God, and Joint-Heirs with
Christ. And it is one of the chief Articles of
God's Covenant, that if we lead a Godly
and Christian Life, we shall be happy for ever
in Heaven.

Q. What do you mean by a Covenant?

A. A Covenant is an Agreement made be-
tween two Parties, that each of them shall do
such and such Things.

Q. What is God's Part of the Covenant?

A. God hath been pleased to grant us the
three great Privileges already mentioned. He
hath made us Members of his Church, Chil-
dren of his Love, and Heirs of his Promises.

Q. What Benefit do you expect to receive
from

OF THE BAPTISMAL COVENANT.

5

from these Privileges, if you neglect your Part of the Covenant?

A. None at all; for a Covenant is equally binding on each Side; and if I neglect my Part, I shall most justly forfeit the Benefits which I should be intitled to, if I did my Duty.

Q. What then is your Part of the Covenant?

A. My Part is, to perform faithfully the Engagements entered into for me by my Godfathers and Godmothers in my Baptism.

Q. "What did your Godfathers and Godmothers then for you?"

A. "They did promise and vow three Things in my Name."

Q. What do you mean by their having promised in your Name?

A. They promised for me, and in my Stead, what I ought to have promised myself, had I been able.

Q. Which is the first Thing that they promised for you?

A. "First, That I should renounce the Devil and all his Works, the Poms and Vanities of this wicked World, and all the sinful Lusts of the Flesh."

Q. What do you mean by the Devil?

A. The evil Spirit that tempts us to Sin.

Q. Which are the Works of the Devil?

A. The Sins of Profaneness, Blasphemy, and Idolatry; Lying, and Hypocrisy; Envy, Hatred, and Malice, Murder, Revenge, Slander, and Uncharitableness.

Q. Which are the Poms and Vanities of this wicked World?

A. Immoderate Love of Pleasure, Finery, beyond our Rank, and all Things that lead to Pride or Vain-Glory.

A 3

Q. Which

OF THE BAPTISMAL COVENANT.

Q. Which are the *sinful Lusts of the Flesh*?

A. All disorderly Inclinations and Desires, which tempt us to break through the Rules of Chastity and Sobriety.

Q. What do you mean by *renouncing* those Things?

A. To renounce them, is to forsake, to have done with them, and to resist and avoid all Temptations to them.

Q. What is the *second* Thing that your Godfathers and Godmothers promised for you?

A. "Secondly, That I should believe all the Articles of the Christian Faith."

Q. What do you mean by the *Articles* of your Faith?

A. The several Particulars which I am bound to believe.

Q. *Where* are those Particulars to be found?

A. At large in the Bible; but they are shortly summed up in the Creed.

Q. What do mean by the *Creed*?

A. The Creed is the same as Belief.

Q. What is the *third* Thing that your Godfathers and Godmothers promised for you?

A. "Thirdly, That I should keep God's holy Will and Commandments, and walk in the same all the Days of my Life."

Q. "Dost thou not think that *thou art bound* to believe and do as they have promised for thee?"

A. "Yes, verily; and by God's Help so I will."

Q. What is *Verily*?

A. Verily is the same as Truly, Indeed.

Q. Why do you use the Word *upon this Occasion*?

A. I use the Word Verily, to shew that I am in earnest in what I say; being fully convinced

THE BAPTISMAL COVENANT.

vinced, that all the Benefits of my Christian Profession entirely depend upon my performing my Duty.

Q. Why do you say *by God's Help*?

A. Because I cannot depend upon my own Resolutions; but must look up to God for his Assistance.

Q. Since you are obliged to so many Duties, what *Advantage* is it to be a Christian?

A. It is the highest Advantage on that very Account; for every Duty is a Means of Peace and Happiness to my Soul; "and I heartily thank our heavenly Father, that he hath called me to this State of Salvation."

Q. How are you called to a State of *Salvation*?

A. By being received into the Church of Christ, and enabled to work out my own Salvation.

Q. How can you be *sure* of your *Salvation*?

A. If I sincerely endeavour to perform my Part of the Christian Covenant, I may be sure of my Salvation. For *Christ is the Author of* Heb. v. 9. *eternal Salvation to all them that obey him.*

Q. Do you think it necessary for you *always* to *persevere* in your Duty?

A. Most certainly; "and I pray unto God that he will give me his Grace, that I may continue the same unto my Life's End."

Q. What do you understand by the *Grace* of God?

A. I mean the gracious Assistance of God's holy Spirit, to enable me to do my Duty.

Q. Will God give us his Grace if we *pray* for it?

A. God hath promised, to give his holy Spirit Luke xl. 13. *to them that ask him.*

OF THE BAPTISMAL COVENANT

Q. If you happen to fall into Sin, are you then without Remedy?

A. No, God be praised. It is the gracious Condition of the Christian Covenant, that if *Acts. iii. 19.* we repent and are converted, our Sins shall be blotted out.

Q. Will Repentance be accepted in all Cases?

A. As there is no Sin so small as not to require Repentance, so there is no Sin too great to be forgiven by God's Mercy, on sincere Repentance, followed by real Amendment of Life; *Isai. i. 18.* Though your Sins be as Scarlet, they shall be white as Snow.

Q. What then is your Resolution?

A. Whenever I shall be so unhappy as to commit any Sin, I will humble myself before God with deep Sorrow of Heart, and make Haste to return to my Duty, using my best Endeavours not to offend him for the Time to come.

PART

PART II.

Of the Creed.

HEB. x. 23.

LET US HOLD FAST THE PROFESSION OF
OUR FAITH WITHOUT WAVERING.

Catechist. “**R**EHEARSE the Articles
“ of thy Belief.”

Ans. “ I believe in God the Father Al-
“ mighty, Maker of Heaven and Earth:

“ And in Jesus Christ his only Son our

“ Lord; Who was conceived by the Holy

“ Ghost, born of the Virgin Mary, Suffered

“ under Pontius Pilate, Was crucified, dead

“ and buried; He descended into Hell, The

“ third Day he rose again from the Dead;

“ He ascended into Heaven, and sitteth at

“ the right Hand of God the Father Al-

“ mighty; From thence He shall come to judge

“ the Quick and the Dead.

“ I believe in the Holy Ghost: The Holy

“ Catholic Church; The Communion of

“ Saints; The Forgiveness of Sins; The Re-

“ surrection of the Body; And the Life Ever

“ lasting. Amen.”

Q. What Notion have you of God?

A. God is from Everlasting to Everlasting,
without Beginning and without End. He
made, preserves, and governs all Things. God
sees all we do, knows all that we design and
think, and, according to our Behaviour, will
reward or punish us in the Life to come.

A 5

Q. How

Q. How do you *know* that there is a God?

A. By my natural Reason, and the Bible.

Q. How do you know that there is a God by your *Reason*?

A. By observing the Heavens and the Earth, and all the Works of God.

Q. How doth that prove that there is a God?

A. Because none of these Things could have been made, but by the infinite Power and Wisdom of God.

Q. Why is God called *the Father*?

Eph. iv. 6.

A. Not only because he is the *God and Father of all*, but more especially because he is the *Father of our Lord Jesus Christ, which is blessed for evermore.*

2Cor. xi. 31.

Q. What do you mean by *Almighty*?

A. Able to do all Things; the Ruler and Governor of all.

Q. What do you mean by *Heaven and Earth*?

A. The whole World, and all Things therein: All Things visible and invisible.

Q. What do you understand by Things *Visible*?

A. All Things that may be seen: The Earth, Sea, and Sky; Sun, Moon, and Stars; every Person in the World, every living Creature, every Tree, Plant, Herb, and Flower; they were all made by God.

Q. What do you understand by Things *Invisible*?

A. Not only such Things as are too small, or too far off, for us to see, but such as it is impossible to see: All spiritual Beings, our own Souls, the holy Angels, the Devil and his accursed Spirits.

Q. Were *all these* created by God?

A. Yes; and they are all continually subject to his Power and Government. The blessed

bleſſed Angels do not aſſiſt us but by God's Appointment and Command; nor can the evil ones hurt us without his Permiſſion.

Q. How did God create the World?

A. The Manner in which God created the World, it is impoſſible for us to conceive: But this we know, that it was as eaſy for his Almighty Power, as it is for us to give Orders for any Thing we wiſh to have done.

He ſpoke the Word, and it was done: He commanded, and it ſtood faſt. Pſal. xxxiii. 9.

Q. How doth God preſerve and govern the World?

A. By his Providence.

Q. What is Providence?

A. God's watchful Care over his Creatures, and his wiſe Diſpoſal of every Thing that happens in the World.

Q. Can you give any Inſtance of God's watchful Care over you?

A. Yes: God's Care of us never fails. We have Experience of it every Moment. When we are awake, when we are aſleep; in Darkneſs, as well as in the Light, God's Providence is conſtantly watching over us, to keep us from Harm, and to obſerve our Behaviour.

He is about our Path, and about our Bed, and ſpieth out all our Ways. The Eyes of the Lord are in every Place, beholding the Evil and the Good. Pſ. cxxxix. 2. Prov. xv. 3.

Q. Since Providence watches over you for your Good, what do you learn from thence?

A. Not to be affrighted with vain Terrors, but to put my Truſt in God, knowing that I am under his Protection. *If God be for us, who can be againſt us?* Rom. viii. 31.

Q. Since you believe that God is conſtantly obſerving your Behaviour, what Effect ought that to have upon you?

A. 6

A. I muſt

A. I must dread to do any Thing that may offend him, though ever so secretly; for, He
 Matt. vi. 18. *seeth in secret. The Darknes is no Darknes with*
 Pf. cxxxix. *him, but the Night is as clear as the Day. The*
 11. *Darknes and Light to him are both alike.*

Q. What do you understand by God's Disposal of every Thing that happens?

A. The Course of Nature is constantly directed by the Power and Wisdom of God,
 Pf. lxxvi. 6. *and made to serve his own good Purposes. If*
God bless us, the Earth will yield her Increase.
 Pf. cvii. 34. *But a fruitful Land maketh he barren for the*
Wickedness of them that dwell therein.

Q. Is not every Condition and Circumstance of Life appointed by Providence?

A. Yes, it is by God's Providence that we are brought into the World, and supported in it; that we are rich, or poor; healthy,
 Pf. lxxv. 8. *or sick; happy or miserable. He putteth down*
 Job v. 18. *one, and setteth up another. He maketh sore, and bindeth up: He woundeth, and his Hands make whole.*

Q. How ought you to behave yourself under this Sense of God's Providence?

A. I ought to receive his Blessings with Humility and Thankfulness, and to use them to the real Benefit of myself and others; to bear my own Misfortunes with Patience, and to treat the Afflictions of others with Compassion.

Q. What doth the Name Jesus signify?

A. Jesus signifies a Saviour; and our Lord
 Matt. i. 23. *was called by that Name, because he saves his*
People from their Sins.

Q. When was that Name given him?

A. He was so named by the Angel before he
 Luk. i. 28. *was conceived in the Womb.*

Q. Why is our Saviour called Christ?

A. Christ is the same as Messiah, or Anointed; that

that is, set apart by the Will of God to be the Redeemer of Mankind.

Q. What do you mean by Redeeming?

A. To redeem, is to deliver; to set free.

Q. From what did Christ redeem us?

A. From the Power and Punishment of Sin.

Q. Which are the three great Offices of Christ?

A. He was the great Prophet that should come into the World, to teach the Will of God: He was our High-priest, to reconcile us to God by the Sacrifice of himself; and he is our Lord and King, to govern us by his Laws, and at last to bring us to Glory.

Q. How did our Saviour prove himself to be Christ?

A. By the Miracles he wrought, and the Prophecies he fulfilled.

Q. What do you mean by Miracles?

A. Those wonderful Works which are beyond the natural Powers of Man to perform.

Q. What Works of that Kind did Christ perform?

A. He cured the Blind, the Sick, and Maimed, with a Word: and even raised the Dead to Life.

Q. What do you mean by Prophecies?

A. Things foretold by the Spirit of God, which the Wisdom of Man could not have foreseen.

Q. What Prophecies did Christ fulfil?

A. The Time and Place of his Birth, the Family he sprung from, and the Manner of his Life and Death, were foretold by the Prophets; and his Resurrection and Ascension were foretold by himself; and all came to pass accordingly.

Q. In

Q. In what Sense is Christ the *only Son of God*?

A. Christ is the only Son of God, as having the same divine Nature with the Father.

Q. How is Christ our *Lord*?

A. He is the Lord of all; as he is Head over all Things to the Church. Neither is there Sal-

vation in any other; for there is no other Name given among Men, whereby we must be saved.

Q. How do you know that Christ was conceived by the Holy Ghost?

A. The Angel declared it to the Virgin

Mary; and also to Joseph.

Q. Why was Christ born of a Virgin?

A. That was the fulfilling of the Prophecy of Isaiah, Behold a Virgin shall conceive, and bear a Son.

Q. What do you mean when you say, *Suffered under Pontius Pilate*?

A. I mean, that Christ suffered when Pontius Pilate was Governor of the Jews.

Q. Why is *Pontius Pilate* mentioned in the Creed?

A. In order to fix the Time when Christ suffered.

Q. Why was *that* necessary?

A. To shew that the Prophecies were fulfilled, which foretold the Time when Christ was to be cut off for the Sins of the World.

Q. What did Christ *suffer*?

A. He was falsely accused, buffeted, and spit upon, scourged, condemned, and crucified as a Malefactor.

Q. What is being *Crucified*?

A. Fastened with Nails to a Cross.

Q. What is *descending*?

A. Going down.

Q. Into *what Place* did Christ go down?

A. He went down into the Place where the

the Soul is received when it is separated from the Body.

Q. Is that the Signification of the Word *Hell*?

A. The true Meaning of the Word *Hell*, is a Place of Darknes; a Place which is not to be seen; and it is used in the *Psalms*, in a *Pf. xvi. 10.* good Sense, for *the State of the Dead*.

Q. Why do you mention *Christ's descending into Hell*?

A. To expresse my Belief, that the Soul of *Christ* was actually separated from his Body, and that he did really die like other Men.

Q. *How long* did *Christ* remain in the State of the Dead?

A. Until the third Day; and then rose again, as he himself had foretold.

Q. How do you reckon that Time?

A. He was put to Death on *Friday*, lay in the Grave on *Saturday*, and rose again on *Sunday Morning*.

Q. What do you mean by his *rising again from the Dead*?

A. I mean, that he was restored to Life, and rose out of the Grave.

Q. What Proof is there of that?

A. The strongest Proof that can be given in such a Case; the Evidence of his Apostles, who knew him well, and had all along attended on him.

Q. Did his Apostles converse with him after his Resurrection?

A. Yes; to these very Persons *He shewed Acts i. 3.* himself alive after his *Passion*, by many infallible Proofs; being seen of them forty Days, and speaking of the Things pertaining to the Kingdom of God; conversing with them and instructing them.

Q. What doth *Ascending* signify?

A. Going

A. Going up.

Q. In what Manner did Christ *ascend into Heaven?*

A. After solemnly discoursing with his
Acts i 9. Apostles, *Whilst they beheld, he was taken up, and a Cloud received him out of their Sight.*

Q. Of what *Benefit* to us is Christ's *Ascension into Heaven?*

Heb. ix. 24. *A.* He now appears in the *Presence of God* for us, and has prepared a *Place* there for all his

John xix. 3. faithful Disciples, *that where he is, there they may* (in due Time) *be also.*

Q. How doth Christ *appear in the Presence of God* for us?

Heb. vii. 25. *A.* He is our *Mediator and Advocate*, to make *Intercession* for us.

Q. What is a *Mediator*?

A. A *Mediator* is one who goes between Persons at Variance, in order to make up their Differences and reconcile them.

Q. What is an *Advocate*?

A. An *Advocate* is one who pleads the Cause of another.

Q. Do you understand what is meant by *making Intercession*?

A. By Christ's making *Intercession* with God, is meant his beseeching God to pardon and bless us.

Q. Is it your Belief that God hath Hands?

A. No: For GOD had no Body or Limbs, but is an invisible and pure Spirit: He is not, like us, confined by any Shape to this or that Spot, but is present every where.

Q. Why then is he described in Scripture, as having bodily Parts, like ourselves?

A. Because it is impossible to describe the Divine Perfections, in Terms exactly suited to them; and it is therefore necessary to use such Expressions as are more level to our Capacity.

Q. How

Q. How do such Expressions describe the Divine Perfections in a Manner more *level to our Capacity?*

A. When GOD is represented as doing any Thing by the Help of bodily Organs like our own; we are thereby led to form a more distinct Notion, than we could otherwise do, of his Power and Providence.

Q. Can you explain this more *clearly?*

A. Our Eyes and Ears are necessary for us to see and hear with, and our Hands to perform any Thing we have to do; and when we read that God sees all our Actions, hears our Prayers, and that we are the Work of his Hands, we naturally understand that he hath Means suited to his Divine Nature of knowing and doing all Things as easily as we can know any Thing by the Help of our Senses, or perform any Thing by the Strength he hath been pleased to give us.

Q. But may not these Expressions tend to give us *gross and unworthy* Notions of God?

A. No: It must be owing to extreme Carelessness if we entertain any such Notions. For there are many positive Declarations in Scripture, which assert the peculiar and adorable Excellencies of God, so plainly, that they cannot be mistaken by a Person of any Attention.

Q. What *Instances* of this do you recollect?

A. Whereas a Body cannot be in more than one Place at the same Time, *the Eyes of the Lord* Prov. xv. 3. *are in every Place, beholding the Evil and the Good. Behold, Heaven and the Heaven of Heavens cannot contain him.* Am I a God at Hand and not afar off? Do I not fill Heaven and Earth? *saith the Lord.* 2 Chron. vi. 18. Jer. xxiii. 23, 24.

Q. What then is meant by Christ's sitting at the *right Hand* of God?

A. The

A. The right Hand being the Place of Honour and Respect among Men, we mean that God hath very highly exalted him in Heaven, above every Name that is named, not only in this World, but also in that which is to come; that all Power is given unto him in Heaven and in Earth; and that he is entered into his Glory; the Glory which he had with the Father, before the World was.

Phil. ii. 9.

Eph. i. 21.

Mat. xxviii.

18.

Luke xxi.

26.

John xvii.

9.

Q. What is to be understood by his coming to judge the World?

A. That he shall come again at the last Day with Glory and Power, like a Judge, to try the whole World, and to give Sentence according to what every one hath done, whether it be Good or Evil.

Q. Who are meant by the *Quick*?

A. They who shall be alive at the last Day.

Q. What will be the *Effect* of the last Judgment?

Matt. xxv.

46.

A. The Wicked shall go away into everlasting Punishment; but the Righteous into Life Eternal.

Q. Is there no *middle State* of Preparation, to qualify the Soul for Heaven?

A. If there were such a State, the Holy Scriptures, no Doubt, would have told us so: But they say nothing of such a State.

Q. Is it not proper, do you think, that the Souls of the Faithful should be cleansed from their Sins, and made fit for Heaven, by the *Fire of Purgatory*?

A. Our Faith must be built upon what God hath actually declared, not upon any groundless Fancies of our own. The Penitent are cleansed from all Sin, and made fit for Heaven, by the Merits of Christ; but the Fire of Purgatory is but an Invention of Men for their own Gain.

Q. What are the *Merits of Christ*?

A. His taking our Nature upon him, and suffering

sufferings for Sins, the Just for the Unjust, that he might bring us to God. 1 Pet. iii. 18.

Q. Who is the *Holy Ghost*?

A. The third Person in the blessed Trinity.

Q. Why is the third Person so particularly called *Holy*?

A. Because it is his particular Office to sanctify us, to make us holy.

Q. What do you mean by the *Church*?

A. By the Church, I mean the whole Congregation of the Faithful; all that profess and call themselves Christians.

Q. Why is the Church called *Holy*?

A. Because all Christians engage themselves, by their Profession, to be Holy.

Q. What is the Signification of the Word *Catholic*?

A. *Catholic* signifies Universal, Entire, the Whole, that which includes all Particulars.

Q. Why is the Church of Christ called *Catholic*?

A. The Church of Christ is so called, because it is not confined to any one Place or Country, but takes in every Nation upon Earth. 'The holy Church throughout all the World.' Te Deum.

Q. Is there not another Sense in which the Church is called *Catholic*?

A. Yes; the Church is called *Catholic*, because it ought not to admit any new and particular Opinions, which occasion Sects or Parties in Religion; but to hold fast the Form of sound Words, after the common Faith, and to keep the Doctrine of God our Saviour in all Things, whole and entire, according to the Truth of the Gospel. Tim. i. 19. Tit. i. 4. Gal. ii. 5.

Q. In which of these Senses is the Church of Rome to be called the *Catholic Church*?

A. The

A. The Church of *Rome* has no Right to that Title in either of these Senses.

Q. Why do you not allow it to be the Catholic Church in the *first* Sense?

A. Because it is but a particular Church, not the whole Church; and so far is it from admitting all Nations to the Benefits of the Catholic Church, that it allows none to be true Christians but those within its own Pale.

Q. Why is not the Church of *Rome* to be called *Catholic* in the *second* Sense of the Word?

A. Because it teaches and commands many Things entirely unknown in the first Ages of the Church; and some of them contrary to the general Principles of Christianity, as it was taught by our Saviour and his Apostles.

Q. Can you name any of these Things?

A. The Worship of Images and Saints, the Doctrine of Indulgences, Persecution, and many others.

Q. Whom do you mean by *Saints*?

A. The Word *Saints*, signifies Holy Persons; and, in the New Testament, that is a common Name for all Christians; because all are required to lead holy and good Lives.

Q. What is the *Communion of Saints*?

A. A partaking of the common Privileges and Benefits of Christianity.

Q. What are the common *Privileges* and *Benefits* of Christians?

A. We are all baptized into the same Faith, are Subjects of the same Lord, live in Hope of the same Promises; which if it be not our own Fault, we shall obtain, and shall be made Partakers of the same Glory, being Fellow-
Eph. ii. 19. Citizens with the Saints, and of the Household of God.

Q. What *Duty* follows from the Communion of Saints?

A. To

A. To be kindly affectioned one to another, to love as Brethren, to be zealous for the Truth; *but with all Lowliness and Meekness, with Long-suffering, forbearing one another in Love; endeavouring to keep the Unity of the Spirit in the Bond of Peace.* Eph. iv. 2, 3.

Q. What is your Duty with Regard to the Saints departed?

A. To honour their Memory for the good Examples they have set, to bless God for them, and to follow them in doing our Duty in like Manner.

Q. If that be all, why do Protestants dedicate Churches, and keep Holidays to their Honour?

A. Not to worship or pray to them; but for the Purposes just mentioned, in order to remind us of their Virtues, and of the Necessity of going on in the same Christian Course.

Q. Upon what Account doth God grant Forgiveness of Sins?

A. Of his own free Grace and Mercy; not for any Merits we can have, but for Christ's Sake.

Q. But are there no Conditions required?

A. Yes; we must forsake our Sins, and sincerely endeavour to do our Duty, humbly relying upon God's Mercy, through Christ. These are necessary Conditions of Forgiveness, and will not fail to procure it.

Q. Why must we rely on God's Mercy through Christ?

A. Because He is the Propitiation for our Sins. 1 John ii. 2.

Q. How is Christ a Propitiation for our Sins?

A. Christ hath reconciled us to God by the Sacrifice of himself.

Q. What

Q. What is the Effect of our *Reconciliation to God?*

A. Such is the Compassion and Mercy of God, that if we forsake our Sins and amend our Lives, he receives us into Favour, as if we had never offended him.

Q. What do you mean by the *Resurrection of the Body?*

A. That all Men shall rise again with their Bodies, and shall give an Account of their own Works.

Q. What is the *Life everlasting?*

A. The Life that is to follow the Day of Judgment, is not, like this World, to have an End, but is to last for ever.

Q. What doth *Amen* signify?

A. *Amen* signifies truly, sincerely.

Q. Why do you use this Word at the End of the *Creed*?

A. I say *Amen* at the End of the Creed, to shew, that this is indeed my sincere Belief, and that it is my Desire to live agreeably to my Profession.

Q. "What dost thou chiefly learn in these Articles of thy Belief?"

A. "First, I learn to believe in God the Father, who hath made me and all the World."

Q. How will you shew your Belief in God the *Father*?

A. I will love his Goodness, reverence his Wisdom, fear his Power, and trust in his Providence; I will praise him for his Mercies, pray to him for Pardon and Protection, and obey his Will.

Q. Whom do you believe in *Secondly*?

A. "Secondly in God the Son, who hath redeemed me and all Mankind."

Q. How

Q. How will you shew your Belief in God the Son?

A. I will constantly hold fast the Faith of *Christ*, and I will prove myself to be his Disciple by a sincere Endeavour to keep his Commandments, and then I shall not be afraid to stand before his Judgment-Seat.

Rom. xiv,
10.

Q. Whom do you believe in Thirdly?

A. "Thirdly, in God the Holy Ghost, who sanctifieth me and all the Elect People of God."

Q. How will you shew your Belief in God the Holy Ghost?

A. I will endeavour to cleanse myself from all Filthiness, both of Flesh and Spirit, humbly confessing, that by him alone I am enabled to do any Thing that is good.

PART

PART III.

Of the Commandments.

MATT. xix. 17.

IF THOU WILT ENTER INTO LIFE, KEEP
THE COMMANDMENTS.

Q. "YOU said that your Godfathers
" and Godmothers did promise for
" you, that you should keep God's Com-
" mandments. Tell me therefore how many
" there be?"

A. " Ten."

Q. " Which be they?"

A. " The same which God spake in the
" twentieth Chapter of *Exodus*, saying, I am
" the Lord thy God, who brought thee out
" of the land of *Egypt*, out of the House of
" Bondage."

Q. What is *Exodus*?

A. *Exodus* is the second Book of the Old
Testament, which gives an Account of the
Departure of the *Israelites* out of *Egypt*, and of
the giving of the Law of *Moses*.

Q. Why hath God thought fit to mention
his having brought them out of the Land of
Egypt, out of the House of Bondage?

A. Because the Commandments were given
immediately to the People of *Israel*, whom he
had so delivered.

Q. Is there any other Reason?

A. Another Reason may be, that being reminded of the Benefits they had received from God, they might obey him out of a Principle of Gratitude and Love.

Q. Are these Commandments *binding upon us Christians*?

A. They are: For *Christ came not to destroy* Matt. v. 17. *the Law, but to fulfil it.*

Q. Hath *Christ confirmed the Commandments*?

A. He hath; for he explained their true Nature and Meaning, and requires the Practice of them in their full Extent.

Q. Which is the *First Commandment*?

A. "Thou shalt have no other Gods but me."

Q. What doth the *First Commandment forbid*?

A. The first Commandment forbids me to worship any Being but the one only Lord God Almighty.

Q. Why then do you worship *Christ*?

A. We have God's Command, *That all Men should honour the Son, even as they honour* John v. 23. *the Father; and we worship Christ not as Man but as God; who in the Beginning was with God, and the same was God.* John i. 2.

Q. Are *Saints and Angels and the Blessed Virgin* to be worshipped?

A. No: The Scripture saith, *Thou shalt* Matt. iv. 19. *worship the Lord thy God, and him only shalt thou serve.*

Q. But though they are not to be worshipped with the Honour due to God, may they not be worshipped with a lower Kind of Worship?

A. There is but one Kind of religious Worship, and that is due to God alone.

B

Q. In

Q. In what doth the *Worship of God* consist?

A. In honouring him in our Hearts, and expressing that Honour in Confession and Prayer, in Praise and Thanksgiving.

Q. Which is the *Second Commandment*?

A. "Thou shalt not make to thyself any graven Image, nor the Likeness of any Thing that is in Heaven above, or in the Earth beneath, or in the Water under the Earth: Thou shalt not bow down to them, nor worship them: For I the Lord thy God am a jealous God, and visit the Sins of the Fathers upon the Children, unto the third and fourth Generation of them that hate me, and shew Mercy unto Thousands in them that love me and keep my Commandments."

Q. Is this a *distinct* Commandment, or is it *Part of the First*?

A. They are each of them distinct and separate Commandments.

Q. What is the Design of *each*?

A. The First is, to prevent the Worship of any but the one living and true God; and the Second, to prevent the Worship of Him in any Manner that is unworthy of him, or displeasing to him.

Q. What then doth the *Second Commandment forbid*?

A. It forbids me to worship any Image or Picture, or to bow down before it; nay, and even to make any Representation of Almighty God at all.

Q. Why is *that* forbidden?

A. Because that would be apt to lower my Notion of God, and make me think that he

has

has a bodily Shape, like that of the Image or Picture.

Q. Would that be *unworthy* of God?

A. Yes, certainly; for God hath no Shape or Parts, but is invisible. *To whom will ye* Isai. xi. 16. *liken God? Or what Likeness will ye compare unto him?*

Q. Is it not *useful* to have an Image or Picture before you, when you are at your Prayers?

A. Quite the contrary. Instead of lifting up my Heart to God, who dwelleth in the Heavens, I should be apt to think only of the Image or Picture I was looking at.

Q. In *what Manner* then is God to be worshipped?

A. *God is a Spirit, and they that worship him* John iv. 24. *must worship him in Spirit and in Truth.*

Q. May we not make Images or Pictures of Christ, the Virgin Mary, and other Saints?

A. Yes; they may be made, but not for *religious Worship*: for that is Idolatry.

Q. What do you mean by *Idolatry*?

A. Idolatry is the Worship of any bodily Figure, and it also signifies the Worship of any Being but God.

Q. Can you give any *Instances* of these two Kinds of Idolatry?

A. To worship any Representation of God the Father, or to worship the Host, or a Crucifix, or any Image or Picture of Christ, is Idolatry in the first Sense of the Word; and to worship the Image or Picture of the Virgin Mary, or of any other Saint, is Idolatry in both Senses; for neither the Figure nor the Saint ought to be worshipped.

Q. Is Idolatry a great *Sin*?

A. A very heinous one. It is the Sin for which

which God punished the *Jews* most severely : and to keep us from it, he here declares that he is a jealous God.

Q. What do you mean by God's being *jealous* ?

A. I mean that he is angry with those who give his Honour to any other Being, much more with such as worship a Piece of Wood or Stone, or painted Canvass. *I will not give my Glory to another, nor my Praise to graven Images.*

Isai. xlii. 8.

Q. How will God visit the Sins of the Fathers upon the Children ?

A. Not in the next World, but in this ; as is plain by the Expression of the Third and Fourth Generation ; nor even in this World, but upon them that hate him, that is, the Wicked and Ungodly.

Q. Is there any *Promise* to counterbalance that Threatning ?

A. God declares that he will have Mercy upon Thousands of them that love him and keep his Commandments.

Q. What do you conclude from thence ?

A. That God is full of Compassion and Mercy, and takes more Delight in rewarding than in punishing.

Q. How are you affected by that Consideration ?

A. I adore, and bless, and love him for his Goodness and Mercy ; and desire to obey him, not as of Force and Necessity, but willingly, cheerfully, and thankfully, as the Friend and Benefactor of Mankind.

Q. Which is the *Third Commandment* ?

A. "Thou shalt not take the Name of the Lord thy God in vain : For the Lord will not hold him guiltless that taketh his Name in vain."

Q. How

Q. How is the Name God taken *in vain*?

A. By Swearing falsely, by Swearing profanely, by Swearing rashly, by Cursing, by rash and unlawful Vows, by using God's Name on a sudden, when we are surprised or discontented, and by using it upon common and trifling Occasions, or at any Time without proper Attention and Reverence.

Q. Doth this *Phrase* signify any Thing besides the *Name* of God?

A. The Name of God often stands for God himself, and for whatever relates to his Service and Glory.

Q. How is the Name of God taken *in vain* when understood in *that* Sense?

A. By speaking of Religion, or any thing belonging to it, blasphemously, contemptuously, or carelessly; and also on the other Hand, by making Religion and the Honour of God a Cloke for selfish or wicked Purposes.

Q. Is Swearing by any of the *Creatures* or *Works* of God, a Breach of this Commandment?

A. Our blessed Saviour has shewn, that Swearing by any of the *Creatures* is in Effect the same as Swearing by Him that made them. Swearing by Heaven is Swearing by the Throne of God; and it is He that sitteth upon that Throne, and dwelleth in Heaven, that gives it any Holiness or any Right to be sworn by.

Q. Do you take God's Name in vain, if you swear by your *Conscience*, your *Life*, your *Soul*, your *Faith*, and the like?

A. If I swear by my *Conscience*, I swear by God; for *he alone knoweth the Secrets of my Heart*. Ps. xlii. 22.

If I swear by my *Life*, I swear by God;
B 3 for

Acts xvii. 28. *for in him I live and move and have my Being.
In his Hands are the Issues of Life and Death.*

Pf. lxxviii. 20. *If I swear by my Soul, I swear by him that
Matt. x. 21. is able to destroy both Soul and Body in Hell.*

*If I swear by my Faith, I swear by him
who is the Author and Finisher of my Faith.*

Heb. xii. 2. Q. Is it a Breach of the third Commandment, to say, *As I hope to be saved?*

A. Yes: If it be not said with true Seriousness, and upon a fit Occasion. For, *God is our Hope, and of him alone cometh Salvation.*

Pfalm xlv. 1. Q. What do you think of swearing by *Blood and Wounds?*

A. It is a most profane and blasphemous Contempt of the great Sacrifice of Christ's Death, by whose Stripes we are healed; who *re- deemed us by his precious Blood.*

1 Pet. ii. 24. Q. How then will you keep this Commandment?

1 Pet. i. 19. A. I will keep a Guard upon my Tongue, and take Care to speak of God, and whatever relates to his Worship and Service, with such Seriousness and Reverence as may keep up, both in myself and others, a just Sense of his infinite Knowledge, Holiness, and glorious Majesty.

Q. Doth this Commandment require you never to take an Oath, upon any Occasion?

A. That cannot be the Meaning of this Commandment; for by taking a just Oath, in a lawful Cause, I do Honour to God, and Good to Man.

Q. How do you do Honour to God, by taking an Oath?

A. I do honour to God by taking an Oath, because it is a solemn Act of Religion, and expressly commanded. *Thou shalt fear the Lord thy God, and serve him, and swear by his Name.*

Deut. vi. 13.

Q. How do you do *Good to Men*, by taking an Oath?

A. An Oath is the surest Means of putting an End to Strife and Contention, and of doing Justice where the Rights and Properties, the Liberties and Lives of Men are concerned.

Q. What is the *Import* of an Oath?

A. An Oath is an Acknowledgment that God perfectly knows my Thoughts, and that he is infinitely just, and holy, and powerful, to reward or to punish me both in this World and that which is to come.

Q. On what *Conditions* then is an Oath to be taken?

A. An Oath is to be taken in *Truth*, in *Judgment*, and in *Righteousness*. Jer. iv. 2.

Q. What must you do to take an Oath in *Truth*?

A. I must consider well that what I swear be strictly true, according to the common and ordinary Sense of the Words, without any Trick or Disguise, but plainly and directly, as understood by the Person for whose Satisfaction the Oath is taken.

Q. What do you mean by taking an Oath in *Judgment*?

A. I mean, that the Occasion upon which I swear must be a Matter of Weight and Consequence, such as is fit for a Magistrate or a Court of Justice to be concerned in.

Q. What do you mean by taking an Oath in *Righteousness*?

A. It must be innocent and just in its own Nature, and it must be taken in order to promote some lawful and worthy Purpose.

Q. Do you think that you are bound to keep an Oath taken to do any *unlawful* and *wicked Act*?

B 4

A. No:

A. No: An Oath to do any wicked Thing must be repented of, but not performed.

Q. Why?

A. Because my swearing to do ill can never set aside the Law of God.

Q. What do you mean by *holding Guiltless*?

A. To hold Guiltless is to acquit, to clear, and free from Guilt.

Q. What do you understand by *God's not holding him Guiltless* that taketh his Name in vain?

A. That he will assuredly pass Sentence of Condemnation upon such an one, and punish him.

Q. Which is the *Fourth* Commandment?

A. "Remember that thou keep holy the Sabbath-Day. Six Days shalt thou labour, and do all that thou hast to do; but the seventh Day is the Sabbath of the Lord thy God. In it thou shalt do no Manner of Work, thou, and thy Son, and thy Daughter, thy Man-servant, and thy Maid-servant, thy Cattle, and the Stranger that is within thy Gates. For in six Days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh Day, wherefore the Lord blessed the seventh Day, and hallowed it."

Q. What is the *Sabbath-Day*?

A. The Day of Rest: The Day on which we are to lay aside worldly Business.

Q. What do you mean by *God's blessing and hallowing* it?

A. God's appointing it to be kept holy for the Purposes of Religion.

Q. What *Day in the Week* was appointed for that Purpose?

A. The seventh Day, or *Saturday*, was the

the *Jewish Sabbath*, in Memory of God's resting from the Works of his Creation.

Q. What do you understand by God's *resting* the seventh Day?

A. Not that God wanted Rest and Ease, as we do when we are weary, for *the Creator of the* *Isai. xi. 28.* *Ends of the Earth fainteth not, neither is weary;* but God is said to have *rested*, because he then left off, having finished all that he thought proper to do.

Q. Why was the Day changed to *Sunday*?

A. In Memory of our Lord's Resurrection; that being the Day whereon he rose from the Dead.

Q. How long hath *Sunday* been set apart by *Christians*?

A. It was kept holy in the Time of the Apostles, being then called *the Lord's Day*. *Rev. i. 10.*

Q. In *what Manner* is it to be kept holy?

A. By attending on Divine Service, by Reading and Meditation, by particular Devotion, by serious Deportment, and whatever can tend to the Honour of God and the Benefit of our Souls.

Q. Is that then the *only Day*, on which the Duties of Religion are to be attended to?

A. That Day is more solemnly set apart for Holy Uses, not that we may be at Liberty to neglect the Care of our Souls at other Times; but that by a due Observation of that Day, we may be the more mindful of our Duty all the rest of the Week, and the better secured against the Temptations that surround us in worldly Business.

Q. Are *all Works* forbidden to be done on the Lord's Day?

A. No; the Works of Piety, Charity, and Necessity, whether common or extraordinary, are lawful at all Times.

Q. Which is the *Fifth* Commandment?

A. "Honour thy Father and thy Mother,
"that thy Days may be long in the Land
"which the Lord thy God giveth thee."

Q. What do you mean by *honouring* your Father and Mother?

A. I mean, behaving myself towards them with Love and Respect; submitting to their Correction, following their Advice, obeying their Commands, imitating their Virtues, bearing with their Infirmities, relieving their Wants, and studying to be a Comfort and Blessing to them in all Things.

Q. How is this Commandment *enforced*?

A. By a Promise of Length of Days and Happiness.

Q. Doth not this Commandment suppose that *Parents* are obliged to some Duty towards their Children?

A. It is the Duty of Parents to be careful of their Childrens' Health, their Education, and their Happiness.

Q. How is that Care to be *shewn*?

A. By exercising both their Body and Mind in such Employments as are suitable to their Abilities and State of Life; by providing for their proper and comfortable Support; and, above all, by bringing them up in the Nurture and Admonition of the Lord; in the Knowledge and Practice of Religion and Virtue.

Eph. vi. 4.

Q. Doth this Commandment extend any farther?

A. Yes; the Reason of the Case requires that I behave myself with suitable Respect and Duty to the King, and to all that are in Authority, to the Ministers of God's Word, and all my Benefactors and Superiors.

Q. What is your Duty to the King?

A. To

A. To the King I must pay the most dutiful Respect and Allegiance, and endeavour to promote in others, as far as I am able, the like Principles of Loyalty, Obedience, and Affection.

Q. Are you not obliged to pay all *Taxes* and *Duties* that the Law requires?

A. Whatever the Law ordains for the Support of Government is certainly a Christian's Duty to pay, and a Sin to withhold. *Render Rom. xiii. 7. to all their Dues: Tribute to whom Tribute is due, Custom to whom Custom.*

Q. What is your Duty to them who are put in *Authority*?

A. To pay a willing Obedience to their lawful Commands, and to treat their Persons with such Respect as is due to their Office and Rank.

Q. What is your Duty to the *Ministers of God's Word*?

A. To hearken to their Instructions, and to *1 Thess. v. 13. esteem them very highly in Love for their Work's Sake.*

Q. What is your Duty to your *Benefactors*?

A. To be thankful for the Favours they have done me, and to be ready to do what is agreeable to them, as far as my Duty to God and other Men will allow.

Q. What is your Duty to your *Superiors* or *Betters*?

A. To behave myself with that Humility and Respect which their Condition of Life and my Connection with them require.

Q. What is the Duty of a *Servant*?

A. To be faithful and diligent in his Master's Business, to obey all lawful Commands with Chearfulness, and to study the Benefit and Happiness of the Family he is placed in.

Q. What are St. Paul's Directions to Servants?

Ephes. vi. 5, 6, 7. *A. Servants, be obedient, not with Eye-service, as Men pleasers, but as the Servants of Christ, doing the Will of God from the Heart; with Good-will doing Service, as to the Lord and not*

Tit. ii. 9, 10. *to Men. Exhort Servants to be obedient to their own Masters, to please them well in all Things; not answering again, not purloining, but shewing all good Fidelity, that they may adorn the Doctrine of God our Saviour in all Things.*

Q. What is meant by Purloining?

A. By the Word *purloining*, I understand any Breach of Trust, pilfering, embezzling, or wasting the Goods of another, or suffering and consenting that they be wasted or made away.

Q. Are there not also Duties to which Superiors are obliged?

A. Yes, certainly.

Q. What is the Duty of the King to his Subjects?

A. To protect and defend them, and in all Things to consult the Honour and Welfare of the Publick.

Q. What is the Duty of Magistrates, and such as are in Authority?

A. To administer Justice to all, and to execute the Laws impartially, for the general Benefit.

Q. What is the Duty of the Clergy?

A. To teach and exhort, to rebuke and admonish, to perform all holy Offices diligently, to the Edification of the People, and to be

2 Pet. v. 3. *Ensamples to their Flock.*

Q. What is the Duty of Benefactors?

A. Not to bestow their Favours out of a Principle

Principle of Vanity, but of Christian Love and Charity, upon such as stand most in Need, and are most worthy of, them.

Q. What is the Duty of *Superiors*?

A. To be courteous, condescending and obliging to such as are below them; remembering that all Men come from the same Stock, and are the Children of our heavenly Father, *who is no Respector of Persons.*

Acts x. 34.

Q. What is the Duty of a *Master* or *Mistress*?

A. To be just, and mild, and gentle to their Servants; *knowing that they themselves have a Master in Heaven.* Eph. vi. 9.

Q. Which is the *Sixth* Commandment?

A. "Thou shalt do no Murder."

Q. What is *Murder*?

A. The wilful and unlawful taking away the Life of any Person.

Q. In what Cases may Mens' Lives be taken away *lawfully*?

A. There are but three such Cases.

Q. Which is the *first*?

A. In our own Defence, and that only in a just Cause, and in Case of unavoidable Necessity; for if there be any other Means of defending ourselves, or if the Cause in which we stand upon our Defence be an unjust one, we are guilty of Murder.

Q. Which is the *second* Case?

A. Mens' Lives may be taken away in Pursuance of the Law, and in the Execution of Justice; but that must be done without Malice or Revenge, and only for the Sake of the Publick, and as a Terror to Evil-doers.

Q. Which is the *third* Case?

A. Mens'

A. Mens' Lives may be taken away, if necessary, in War.

Q. Why do you say, *if necessary*?

A. Because we have no Right over the Lives of the innocent and peaceable Inhabitants of a Country we happen to be at War with.

Q. Are the Lives of those whom we take in Arms against us, absolutely in our Power?

A. No: We are not wantonly and needlessly to destroy them; but, on the contrary, we are bound by this Commandment to spare their Lives, when that can be done, and to treat them with all the Generosity and Kindness that the public Safety and the Good of our Country will allow.

Q. How far doth this Commandment extend?

Matt. v. 22. *A.* This Commandment forbids every Degree of Cruelty; all violent and groundless Anger, Malice, Revenge, Quarrelling, and even contemptuous and provoking Language.

Q. What then is required by this Commandment?

A. To preserve our Neighbour's Life and Health; to assist and relieve him when he is in Danger or Want; to forgive him when he is in Fault; to be always kindly affectioned, and as much as lieth in us, to live peaceably with all Men.

Q. Which is the *Seventh* Commandment?

A. "Thou shalt not commit Adultery."

Q. What Sins are forbidden by this Commandment?

A. Not only the Sins expressed in this Commandment, and every other Act of gross Uncleaness, but likewise all Indecency, in Behaviour and Dress; in Word, Look, and Thought.

Thought. In short, whatever tends to corrupt and defile the Mind is forbidden by this Commandment.

Q. Are all these Things contained in the seventh Commandment?

A. Yes; the Word of God is very express concerning all these Things. *I will that Women adorn themselves in modest Apparel, with Shamefacedness and Sobriety. Let no corrupt Communication proceed out of your Mouth. Who-soever looketh on a Woman to lust after her, hath committed Adultery with her already in his Heart. Keep thy Heart with all Diligence; for out of it are the Issues of Life.* 1 Tim. ii. 9. Eph. iii. 29. Matt. v. 28. Prov. iv. 23.

Q. What then is required by this commandment?

A. Husband and Wife are bound to be faithful and affectionate to each other, and every one is obliged to be cautious and discreet in Behaviour, chaste in Conversation, modest in Apparel, and pure in Heart.

Q. What Means will you use in order thereto?

A. I will live temperately and soberly, and avoid loose and idle Company.

Q. Which is the Eighth Commandment?

A. "Thou shalt not steal."

Q. What is forbidden by this Commandment?

A. Theft and Robbery, and all Manner of Injustice and Wrong, whether by Force or Fraud, whether open or secret, whether the Value be great or small, whether I am actually guilty of it myself, or connive at it in others.

Q. What is required by this Commandment?

A. To

Eph. iv, 28.

A. To be just and honest, and fair in all my Dealings; industrious and frugal, and content to live within those Circumstances in which God hath thought fit to place me; *working with my Hands, if necessary, that I may have to give to him that needeth.*

Q. Which is the *Ninth* Commandment?

A. "Thou shalt not bear false Witness against thy Neighbour."

Q. What is *forbidden* by this Commandment?

A. I must not do an Injury to my Neighbour by any thing I say; neither in a Court of Justice by false Evidence, out of Favour to one Side or hatred to the other; nor in common Conversation, by Lying, Slandering, Backbiting, Tale-bearing, or any unkind Whispers and Surmises.

Q. What are you *required* to do by this Commandment?

A. I must be strictly and religiously true in all Proceedings in a Court of Justice: and in private Life I must be tender of my Neighbour's Reputation and Character, and, instead of taking Pleasure in relating Stories to his Prejudice, I must interpret his Actions with Candour, and Charity.

Q. Which is the *Tenth* Commandment?

A. "Thou shalt not covet thy Neighbour's House, thou shalt not covet thy Neighbour's Wife, nor his Servant, nor his Maid, nor his Ox, nor his Ass, nor any Thing that is his."

Q. What is the *Meaning* of this Commandment?

A. This Commandment expressly forbids all unlawful Wishes and Desires of the Heart,
and

and is intended to be a Guard and Fence against the Breach of the other Commandments: *For out of the Heart proceed evil* Mat. xv. 19. *Thoughts, Murders, Adulteries, Fornications, Thefts, false Witnesses, Blasphemies.*

Q. How will you keep this Commandment?

A. I will watch over all those Passions and Desires which might incline me to envy my Neighbour's Lot, or to repine at my own; that so in whatever State I am, therewith I may Phil. iv. 11. learn to be content.

Q. In how many Tables were these Ten Commandments delivered?

A. In two Tables of Stone written with the Exod. xxxi. 18. Finger of God.

Q. Do you suppose then, that God hath Hands and Fingers?

A. No: The Finger of God signifies the Exod. viii. 19. extraordinary Power, or immediate Act of God. Luke xi. 20

Q. "What dost thou chiefly learn by these Commandments?"

A. "I learn two Things; my Duty towards God, and my Duty towards my Neighbour."

Q. "What is thy Duty towards God?"

A. "My Duty towards God, is to believe in him, to fear him, and to love him with all my Heart, with all my Mind, with all my Soul, and with all my Strength; to worship him, to give him Thanks, to put my whole Trust in him, to call upon him, to honour his holy Name and his Word, and to serve him truly all the Days of my Life."

Q. In which of the Commandments do you learn this?

A. In

A. In the first Four.

Q. "What is thy Duty towards thy Neighbour?"

A. "My Duty towards my Neighbour is
"to love him as myself, and to do unto all
"Men as I would they should do unto me."

Q. This is a Summary of the *whole second* Table: But what is the Substance of *each* Commandment separately?

A. "To love, honour, and succour my
"Father and Mother; to honour and obey
"the King, and all that are put in Authority
"under him; to submit myself to all my
"Governors, Teachers, Spiritual Pastors and
"Masters; to order myself lowly and reverently to all my Betters." This is the Substance of the Fifth Commandment.

"To hurt no Body by Word or Deed, to
"bear no Malice nor Hatred in my Heart,"
is the Substance of the Sixth Commandment.

"To keep my Body in Temperance, Sobriety and Chastity," is the Substance of the Seventh Commandment.

"To be true and just in all my Dealings: to
"keep my Hands from Picking and Stealing,"
is the Eighth Commandment.

"And my Tongue from Evil-speaking,
"Lying and Slandering," is the Ninth Commandment.

"Not to covet nor desire other Mens'
"Goods, but to learn and labour truly to
"get mine own Living, and to do my Duty
"in that State of Life unto which it shall
"please God to call me." This is the Purport
of the Tenth Commandment.

Q. Why is it necessary to understand the Ten Commandments in this *enlarged Sense*?

A. Because

A. Because these several Particulars are implied in the Intention of the Commandments; and it is their Meaning and Intention, not only the Words they are expressed in, that are the Rule of our Behaviour.

Q. Can you set this in a clearer Light?

A. I mean that it is the Duty of a Christian, in all good Conscience, to abstain, not only from what is expressly forbidden, but from every Temptation and Occasion that may entice and lead to any Thing sinful; and on the other Hand, instead of placing Religion (as the Scribes and Pharisees did) in the bare Letter of the Law, a Christian must aim at the highest Pitch of Virtue, and make it his constant Endeavour to *be holy in all manner of Conversation.* *Mat. v. 20. 1 Pet. i. 19.*

PART II.

Of the Lord's Prayer.

PSALM lxxv. 2.

O THOU THAT HEAREST PRAYER,
UNTO THEE SHALL ALL FLESH
COME.

Catechist. "MY good Child, know this,
" that thou art not able to
" do these Things of thyself, nor to walk in
" the Commandments of God, and to serve
" Him, without his special Grace, which thou
" must endeavour at all Times to call for by
" diligent Prayer: Let me hear, therefore, if
" thou canst say the Lord's Prayer."

A. " Our Father which art in Heaven;
" hallowed be thy Name. Thy Kingdom
" come. Thy Will be done in Earth, as it
" is in Heaven. Give us this Day our daily
" Bread. And forgive us our Trespases, as
" we forgive them that trespass against us.
" And lead us not into Temptation; But de-
" liver us from Evil. Amen."

Q. Why is this called the *Lord's Prayer*?

A. Because it was made by our LORD Jesus
Christ, for the Use of his Disciples.

Q. Who is it that we call our *Father*?

Eph. iii. 14,
15. A. GOD, the Father of our Lord Jesus
Christ; of whom the whole Family in Heaven
and Earth is named.

Q. What

Q. What doth the Title of *our Father* re- 1Pet.iii. 18.
mind you of?

A. It reminds me, that as on the one Hand I am subject to his Power and Authority, so I ought, on the other Hand, to trust in his Goodness and Love, and in all Respects to behave myself as a dutiful Child to his Father.

Q. Why do you say *Our Father*, and not *My Father*?

A. The Prayer was drawn up not for one, but for all Christians; and besides, it is an Act of Charity and Brotherly Love, to pray for all others as well as ourselves; and therefore I say *Our Father*, and not *My Father*.

Q. Why do you say, *Which art in Heaven*?

A. To shew that God is subject to none of the Weaknesses of our earthly Parents, but has infinite Wisdom to know what is fit and good for us: and has also infinite Power and constant Inclination to grant it.

Q. Can God be properly said to be in Heaven, rather than upon Earth? *Do not I fill Jer.xxiii.24.
Heaven and Earth? saith the Lord.*

A. Though God is present every where, yet *Heaven is his Throne and the Earth but his Matt.v. 34.
Footstool.* His Glory, and Majesty, and Holiness, being more clearly manifested in Heaven, than they can be in this World.

Q. What do you mean by *hallowing God's Name*?

A. To hallow God's Name, is to reverence and glorify it as holy and sacred; and to *sanc-
tify the Lord God in our Hearts.*

Q. When is God's Name *most truly and
perfectly hallowed*?

A. When

A. When our Actions are directed to his Glory, and we shew forth his Praise, not only with our Lips, but in our Lives.

Q. What Kingdom do you pray may come?

John i. 17.

A. The Kingdom of Grace and Truth, which came by Jesus Christ; and I pray that it may, in God's good Time, be every where known and established in the World.

Q. What do you mean by doing the Will of God?

A. To do the Will of God, is to submit to his Providence, and to obey his Commands.

Q. How can the Will of God be done on Earth, as it is in Heaven?

A. I pray not that Men may do the Will of God as perfectly, and in the very same Manner, as the Holy Angels do in Heaven; for that they cannot do: But I pray, that Men may perform his Commands as sincerely, and submit to his Appointments as willingly; for that they can, and ought to do.

Q. What do you mean when you pray for Bread?

Matt. iv. 4. *A.* I know that Man cannot live by Bread alone: and therefore I mean both Food and Raiment, and every Thing needful and proper for my comfortable Support.

Q. Why did our Saviour add the Word Daily?

A. To confine our Desires to what is commonly and daily necessary for us, according to our Condition of Life.

Q. Are Riches and Abundance included in our daily Bread?

Luke xii. 15. *A.* They are not: For Man's Life consisteth not in the Abundance of that which he possesseth. We are not to pray for any superfluous Ornaments of Life, but only for the necessary Comforts of it.

Q. Why

Q. Why are you to pray *Day by Day*, for your daily Bread?

A. Because we cannot subsist a Day, nor a Moment, without God's Protection and Blessing.

Q. What Duties are required *on our Part*?

A. Diligence and Contentment. We must use our Endeavours, and be satisfied with the Success of them, whatever it be.

Q. What do you mean by *Trespases*?

A. A Trespas against God, is any Sin whereby we transgreis his Laws: and a Trespas against our Neighbour, is any ill Treatment, whereby we hurt or offend him.

Q. Why is the Condition of *our forgiving others* added?

A. Because unless we be ourselves in a forgiving Temper, we are not qualified to receive Forgiveness from God. We are not worthy to pray for it. *If ye forgive not Men Mat. vi. 15. their Trespases, neither will your Father forgive your Trespases.*

Q. Doth God *lead* us into Temptation?

A. No: *For God cannot be tempted of Evil, James i. 13. neither tempteth he any Man.*

Q. What then is meant by praying God, *Not to lead us into Temptation*?

A. As God foresees all the Consequences of Things, and knows, though we do not, what would be really useful or hurtful to us, we pray that he will mercifully keep from us all Things that would tempt and seduce us to sin.

Q. Is there any *Duty* implied in this Petition?

A. Yes; we must strive against Temptation, avoiding every Occasion of it ourselves, and being careful not to lead others into it.

Q. What is the *Evil* you pray to be delivered from?

A. I pray

A. I pray to be delivered from the Power of the Evil-one, that is, the Devil; from the Guilt of Sin, and from the dreadful Punishment which is justly due to it.

Q. Hath the Devil Power to hurt us?

A. He can have no Power over us, if we James iv. 7. do not yield to his Temptations. *Resist the Devil, and he will flee from you.*—Who is he that can harm you, if ye be Followers of that which is good? 1 Pet. iii. 13.

Q. Why do you say *Amen* at the End of a Prayer?

A. I say *Amen* at the End of a Prayer, to shew that I do sincerely and earnestly pray from my Heart for those Things that I have expressed with my Lips.

Q. What then is the Sense of the Word in this Place?

A. So be it: God grant it may be so!

Q. These Particulars being explained, let me hear if thou knowest the Purport of the Whole, as it is explained in the Catechism: "What desirest thou of God in this Prayer?"

A. "I desire my Lord God our Heavenly Father, who is the Giver of all Goodness, that he would send his Grace unto me, and to all People, that we may worship him, serve him, and obey him, as we ought to do."

Q. Where is that expressed?

A. In the Preface, and in the first, second, and third Petitions.

Q. Which is the Preface?

A. "Our Father which art in Heaven." He is the Giver of all Goodness, and therefore to him with humble Confidence we are to offer up our Petitions.

Q. Which

Q. Which is the *first* Petition of this Prayer?

A. First, we pray that God's Name may be hallowed; that his supreme Perfections may be duly revered and glorified by devout and constant Worship.

Q. Which is the *second* Petition?

A. We pray secondly, that his Kingdom may come; that the Dominion of the Lord and his Christ may be universally established in the Hearts and Lives of Men.

Q. Which is the *third* Petition?

A. That his Will may be done in Earth, as it is in Heaven; that we may all endeavour to the utmost of our Power to imitate the perfect Obedience of the Holy Angels, who fulfil his Commandments, and hearken to the Voice of his Words.

Pf. ciii. 20.

Q. How doth the Prayer direct you to go on in the *fourth* Petition?

A. "And I pray unto God, that he will send us all Things that be needful both for our Souls and Bodies."

Q. What is the *fifth* Petition?

A. "That he will be merciful unto us, and forgive us our Sins," as we are merciful and forgiving to others.

Q. What is the *sixth*?

A. "That it will please him to save and defend us in all Dangers, ghostly and bodily; and that he would keep us from all Sin and Wickedness; and from our ghostly Enemy; and from Everlasting Death."

Q. What is the Meaning of the Word *ghostly*?

A. Ghost is the same as Spirit; the Holy Ghost, is the Holy Spirit; and Ghostly, is spiritual; Ghostly Dangers are such as our spiritual

spiritual Part, the Soul, is exposed to; our Ghostly Enemy, is the Enemy of our Souls; that is, the Devil.

Q. Have you Reason to think, that God will grant all these Things that you have prayed for?

A. Yes; "And this I trust He will do of his Mercy and Goodness, through our Lord Jesus Christ. And therefore I say Amen." That is, "So be it."

Q. Is this the whole Prayer as it was composed by our Lord?

A. The Lord's Prayer is thus delivered by St. Luke; and no Doubt, it is perfect and complete in this Form.

Q. Is there any Thing added to this in any other Part of the Scripture?

A. In St. Matthew, the Prayer concludes with a Doxology.

Q. What is a Doxology?

A. A solemn Form of praising and glorifying God.

Q. Why is it added to the End of this Prayer?

A. Because it contains an Acknowledgment of those glorious Excellencies which are the Ground both of our praying to God, and of our Trust that he will grant what we pray for.

Q. How is that Acknowledgment expressed?

Mat. vi. 13. A. For thine is the Kingdom, the Power and the Glory, for ever.

Q. Do you remember any other Passages to the same Purpose?

1 Chron. xxix. 11. A. There are many such. Thine, O Lord, is the Greatness, and the Power, and the Glory, and the Victory, and the Majesty: for all that

in the Heaven and in the Earth is Thine. Thine is the Kingdom, O Lord, and thou art exalted as Head above all. Worthy art thou to receive Rev. iv. 11. Honour, and Glory, and Power. Allelujah, for Rev. xix. 6. the Lord God Omnipotent reigneth.

Q. With what *Frame of Mind* ought we to pray?

A. With all possible Attention and Devotion; with an humble Sense of our own Weakness and Unworthiness, and an awful Reverence of God's infinite Perfections.

PART V.

Of the Sacraments.

LUKE i. 6.

WALKING IN ALL THE ORDINANCES
OF THE LORD.Q. "HOW many Sacraments hath Christ
ordained in his Church?"A. "Two only, as generally necessary to
Salvation: that is to say, Baptism, and the
Supper of the Lord."Q. Why are these Sacraments said to be
generally necessary?A. Because they are not confined (like
some of the pretended *Romish* Sacraments) to
Persons of a particular Order, or in particu-
lar Circumstances, but are necessary for Per-
sons of all Sorts; all being obliged to receive
them.Q. Are these two Sacraments *absolutely* ne-
cessary to Salvation then in all Cases?A. Yes; where there is a Capacity and an
Opportunity to receive them; but if either
Capacity or Opportunity be wanting, the
Want of the Sacraments cannot be sinful.Q. "What meanest thou by this Word
Sacrament?"A. "I mean an outward and visible Sign
of an inward and spiritual Grace given unto
us."

Q. By *whom* must the outward Sign be ordained?

A. The outward and visible Sign must be "ordained by Christ himself."

Q. What do you mean by *Ordained*?

A. Ordained, signifies the same as appointed, commanded.

Q. To what *End* doth the outward and visible Sign in a Sacrament serve?

A. "As a means whereby we receive the same, and a Pledge to assure us thereof."

Q. You say, the outward and visible Sign is a Means whereby you receive the same: What do you mean by *the same*?

A. By the same, I mean that inward and spiritual Grace, that Improvement of the Soul, which is given us in the right Use of the Sacraments.

Q. What is a *Pledge*?

A. A Pledge, is what is given as a Security for the Performance of a Promise.

Q. How doth the outward Sign serve as a Security to us?

A. By being appointed by Christ, for that Purpose.

Q. "How many *Parts* are there in a Sacrament?"

A. There are "Two" Parts in each of the Sacraments: First, the outward, visible Sign; And" Secondly, "the inward and spiritual Grace."

Q. Are *both* these Parts necessary to make a Sacrament?

A. They are; and where either of these Parts is wanting, there can be no Sacrament.

Q. *Why* are both of them necessary?

A. There must be an outward and visible Sign; for that is the Form of the Sacrament;

and there must be something represented and signified by the outward Form; and that is the inward and spiritual Grace.

Q. "What is the *outward visible Sign*, or *Form* in Baptism?"

A. "Water, wherein the Person is baptized, in the Name of the Father, and of the Son, and of the Holy Ghost."

Q. What Proof have you that *this Form* is necessary?

Mat. xxviii.
19.

A. Our Saviour has commanded it, *Go ye and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.*

Q. What doth the being baptized in the Name of any Person imply?

A. It implies our being subject to his Authority, and dedicated to his Service.

Q. To whose Service are you dedicated by Baptism?

A. By Baptism I am solemnly dedicated to the Service and Worship of God the Father, who created me; to the Obedience and Imitation of Christ, the Son of God, who redeemed me; and to the Direction and Guidance of the Holy Spirit, which sanctifieth me.

Q. "What is the *inward and spiritual Grace*," signified and represented by Baptism?

A. "A Death unto Sin, and a new Birth unto Righteousness."

Q. What is meant by a *Death unto Sin*?

1 Pet. ii. 2.

A. A ceasing from Sin; that we should no longer live the rest of our Time to the Lusts of Men, but to the Will of God.

Q. What is the *New Birth* unto Righteousness?

A. The

A. The Meaning of this is, the leading of a new Life in Righteousness and Holiness, all our Days. *We are buried with Christ by Baptism into Death; that like as Christ was raised up from the Dead by the Glory of the Father, even so we also should walk in Newness of Life.* Rom. vi. 4.

Q. Is this new Birth necessary?

A. Yes: "For being by Nature born in Sin, and the Children of Wrath, we are hereby made the Children of Grace."

Q. How do you understand those Expressions?

A. By Nature we are frail, and prone to Sin, and by Sin are justly subject to the Wrath of God. But by Baptism, we are taken into the Covenant of Reconciliation with God, and intitled to his Grace and Favour.

Q. "What is required of Persons to be Baptized?"

A. Two Things are required; that is to say, "Repentance, whereby they forsake Sin; and Faith, whereby they stedfastly believe the Promises of God, made to them in that Sacrament."

Q. Why are these Words added, *Whereby they forsake Sin?*

A. Because true Repentance is not only a Sorrow for Sin, but a renouncing and Forfaking of it.

Q. Why do you add, *Whereby they stedfastly believe the Promises of God, made to them in that Sacrament?*

A. Because our Faith ought to be neither a blind nor a wavering Persuasion; but a firm Belief of God's Word, and a well-grounded Trust in his Promises, upon the Terms and Conditions of the Christian Covenant.

Q. "Why then are *Infants* baptized, when, "by Reason of their tender Age, they cannot perform them?"

A. "Because they promise them both by their *Sureties*."

Q. *What* do they promise?

A. The two Conditions required; Repentance and Faith.

Q. Who are their *Sureties*?

A. Their Godfathers and Godmothers; who solemnly promise both these Things in the Name of the *Infants*, "which Promise, "when they come to Age, themselves are "bound to perform."

Q. Is there any *Ceremony* appointed for young Persons to take that Promise on themselves?

A. Confirmation by the Bishop, is appointed for that Purpose.

Q. What is *Confirmation*?

A. A Public Declaration by the Person to be confirmed, that he willingly takes upon himself all the Duties of our holy Religion; and resolves to fulfil all the Promises that were made for him at his Baptism.

Q. What is the *Bishop's* Part in that Office?

A. The Bishop lays his Hands upon the Head of the Person to be confirmed, and solemnly prays, that God will give him Grace to keep his Resolution, and confirm, and strengthen him in all Virtue and Goodness.

Q. *When* ought Persons to be confirmed?

A. When they come to Age.

Q. When may they be said to *come to Age*?

A. When they are well instructed in their Religion, and have a due Sense of their Obligation to practise it.

Q. How *often* is a Person to be confirmed?

A. But once.

Q. Why

Q. Why not oftener?

A. Because the Intention of it is, to ratify the Covenant made at Baptism, which can be but once administered.

Q. Is Confirmation a *necessary* Duty?

A. Not absolutely necessary; but, when duly and carefully performed, it is certainly of great Use and Importance; being a proper Introduction and Help towards the worthy receiving of the Lord's Supper.

Q. "Why was the Sacrament of the Lord's Supper ordained?"

A. "For the continual Remembrance of the Sacrifice of the Death of Christ; and of the Benefits which we receive thereby."

Q. How was Christ's Death a *Sacrifice*?

A. Christ's Death compleated the Design of all the Sacrifices under the Old Law; for he was the Lamb slain from the Foundation Rev. xiii. 8. of the World. And he is the Propitiation for 1 John ii. 2. our Sins.

Q. What was *intended* by the Sacrifices under the old Law?

A. The Design of them was, to shew the heinous Nature of Sin; and to point out the Sacrifice which Christ was to make of himself upon the Cross, once for all, for the Sins of the World.

Q. "What is the *outward Part*, or *Sign*, of the Lord's Supper?"

A. "Bread and Wine, which the Lord hath commanded to be received."

Q. *When* did our Lord command Bread and Wine to be received?

A. At the last Supper which he ate with his Disciples, before his Death.

Q. Is the Sacrament complete with Bread only, without the Wine?

C 5

A. No,

A. No, certainly: for Christ commanded Wine to be received as well as Bread. Nay, if any Difference is to be made, it should seem to be in Favour of the Wine, his Expression being stronger with regard to the Wine than to the Bread: *Take, eat: Drink ye ALL of this.* But neither the one nor the other can be laid aside; for both must be received, according to Christ's Command.

Q. "What is the *inward Part*, or Thing signified?"

A. "The Body and Blood of Christ, which are verily and indeed taken and received by the Faithful in the Lord's Supper."

Q. "Are the Bread and Wine *changed* into the *natural* Body and Blood of Christ?"

A. No; that is impossible. The Body of Christ is in Heaven, not upon Earth.

Q. How then can the Body and Blood of Christ be *verily and indeed* taken and received?

A. They are taken and received in a spiritual Sense.

Q. Can they be said to be Verily and Indeed taken and received, when they are received only *Spiritually*?

A. Yes; for by the Devotion of the Soul, the worthy Communicant receives all the real and true Benefits of the Sacrament.

Q. "What are the *Benefits* whereof we are Partakers thereby?"

A. "The strengthening and refreshing of our Souls by the Body and Blood of Christ, as our Bodies are by the Bread and Wine."

Q. What is your Meaning?

A. My Meaning is, that as Bread and Wine have a natural Effect to strengthen and refresh the Body, so it is the proper Effect of this so-

lemn

lemn Act of Religion, when duly and worthily performed, to strengthen and refresh the Soul.

Q. By what Means doth the Lord's Supper strengthen and refresh the Soul?

A. By the Spiritual Grace which accompanies the worthy receiving of it. It strengthens the Soul, by confirming us in Habits of Virtue; and refresheth it, by giving us a lively Hope of Acceptance with God, and of everlasting Happiness in the Life to come.

Q. "What is required of them who come to the Lord's Supper?"

A. "To examine themselves."

Q. Is that necessary before receiving?

A. Yes: St. Paul commands, *Let a Man examine himself, and so let him eat of that Bread and drink of that Cup.* 1 Cor. xi. 28.

Q. Concerning what must they examine themselves?

A. "Whether they repent them truly of their former Sins, stedfastly purposing to lead a new Life."

Q. Why must they repent before they come to the Lord's Supper?

A. Because the End of Christ's Death being to condemn Sin in the Flesh, they who will fully continue in Sin can have no Right to the Benefits of that Sacrifice. Rom. viii. 3.

Q. Are Purposes of Amendment for the Time to come necessary to the worthy receiving?

A. Most certainly. Without earnest Resolutions of a new Life, our Repentance is imperfect, and will not avail. We must not only cease to do Evil, but learn (and endeavour with our best Care) to do well. Isa. i. 17.

Q. What else is necessary?

A. "To examine themselves whether they have a lively Faith in God's Mercy through

“Christ, with a thankful Remembrance of his Death.”

Q. Why is *Faith* necessary?

A. Because Receiving is a solemn Profession of our Faith in the Mercy of God through Christ; and if we have not that Faith, we are but Dissemblers with God, deceiving our own selves.

Q. Why must they be thankful?

A. A just Sense of the Benefit of Christ's Death, cannot but stir us up to remember it with the utmost Gratitude and Thankfulness.

Q. What *Temper of Mind* then ought they to be in at the Time of Receiving?

A. This holy Sacrament ought to be received, not with Sorrow and Dejection of Heart, but with Joy and Thanksgiving. *Let all those that seek thee be joyful and glad in thee. Rejoice evermore. Rejoice in the Lord, and again I say, Rejoice.*

Psal. lxx. 4.

1 Theff. v.

16.

Phil. iv. 4.

Q. Is it necessary to examine themselves concerning any other Particular?

A. Yes: Whether they “be in Charity with all Men.”

Q. Why is that necessary?

A. Because the Sacrament of the Lord's Supper is a Feast of Love; and they who are not ready to forgive those who have offended them, and to make Submission and Satisfaction to them whom they have offended, are not in a fit State to communicate.

Q. Is there any Passage of Scripture to that Effect?

Mat. v. 23,

24.

A. There is: *If thou bring thy Gift to the Altar, and there rememberest that thy Brother hath ought against thee, leave there thy Gift before the Altar, and go thy Way; first be reconciled to thy Brother, and then come and offer thy Gift.*

Q. What

Q. What do you mean by your Brother having *ought against another*?

A. I mean any one having any Thing to lay to my Charge; any Thing that I have done to injure or offend any Person.

Q. Is this all the Preparation that is required?

A. This is all that our Church requires as absolutely necessary; and, accordingly, they who are thus prepared, are invited to "draw ^{Exhortation} near with Faith," (that is, with firm Trust at Communion and Assurance) "and take this holy Sacrament to their Comfort."

Q. Is not a certain Course of Devotion, as well as of Examination, necessary to our Preparation for this Sacrament?

A. Where there is Time for a Course of solemn Devotion, it ought by no means to be neglected. But yet, they who live in the Fear and Love of God, sincerely endeavouring to do their Duty, need not be afraid to communicate upon any Occasion. To such as these, the shortest Warning will be sufficient, and the Service of the Church will furnish them with all the Devotions necessary for the holy Communion.

Offer the Sacrifice of Righteousness, and put Pl. iv. 51. *your Trust in the Lord.*

The END of the CATECHISM.

A MORNING

A MORNING PRAYER for a PARENT with
his FAMILY.

O MERCIFUL and gracious Lord God, who art the Rewarder of all them that seek Thee; Vouchsafe, we beseech Thee, to send down thy Blessing upon this Family, here assembled together to offer up our common Supplications to thy Divine Majesty. Bless us with Health of Body and Peace of Mind. Preserve us this Day by thy good Providence from all Casualties and evil Accidents, that we may safely and thankfully enjoy the Comforts which thou art pleased to bestow upon us. Make us diligent to perform the Duties of our respective Stations, and careful to redeem that precious Time which we cannot recall; and do Thou of thy Goodness give a Blessing to our Endeavours, that we may prosper in all our just Undertakings and Concerns; and above all, give us Understanding and Knowledge to perceive and know thy Will, and also Grace and Power faithfully to fulfil the same, to thy Glory. Bless us, O Lord, we pray Thee, in all our Relations and Friends, [**and make our Children thine own by Adoption: that as they grow in Years, they may also grow in Wisdom and Goodness, to our Comfort and their own everlasting Happiness.*] Bless us in our Servants, and grant that we may all dwell together in Peace and Unity, and in the Spirit of thy Fear, and of brotherly Love, knowing that Thou art the Father and Master of us all. If any amongst us be in Ignorance and Error, enlighten them. If any be in a State of Sin, convert and reform them.

* If there be no Children, these Words are to be omitted.

Support

PRAYERS.

63

Support and strengthen those that repent, and confirm those that are in a State of Grace, and give them Perseverance unto the End; and grant that every Member of this Family, may be a real, as well as a professed Member of Christ's true Church on Earth; and at length, of his glorious Church in Heaven, through Jesus Christ our Lord.

Our Father, &c.

*An EVENING PRAYER for a PARENT with
his FAMILY.*

HOLY, Holy, Holy, Lord God of Hosts, Heaven and Earth are full of thy Glory! Glory be to thee, O Lord most high! Thou only hast Immortality, and art unchangeably the same Yesterday, To-day, and for ever, but appointest to thy Creatures the Time of their Continuance here as it seemeth good in thy Sight. We thy humble Servants therefore, in devout Acknowledgment that in Thee we live and move, and have our Being, here present ourselves before thy Divine Majesty, beseeching Thee to accept this Homage of our Evening Service. By thy Bounty we have enjoyed the Light and Comfort of the Day past, for which, as for all the other Benefits of our Life, we bless and praise thy Holy Name; and being now about to lay us down in our Beds, we commit ourselves with humble Confidence to the same Almighty Protection, in the Solitude and Darkness of the Night. Let it be thy Pleasure to defend us from all evil Accidents, from all Violence and Fraud of wicked Men, and from all imaginary, vain Terrors, that we
may

may rise up from Sleep with fresh Strength and Vigour to the Duties of the Day following.

Awaken us to a due Consideration, that every Day Thou art pleased to add to our Life, brings us nearer to our End, and contributes to fill up that awful Account, which will then be closed for ever. If Thou see'st fit to bless us with the Comforts of Prosperity, give us Grace to enjoy them with Thankfulness, Moderation, and Beneficence. If, on the other Hand, it be thy Will to try us with Affliction, grant that we may bear thy Visitation with Patience and dutiful Submission, as becomes Disciples of the meek and humble Jesus, who was made perfect through Sufferings.

In like Manner we humbly commend to thy fatherly Goodness all those who are near and dear to us; all with whom we are any Way connected by Kindred, Friendship, or Acquaintance; beseeching Thee to grant them such a Share of thy temporal Favour as may best fit them for thy heavenly and everlasting Kingdom.

Be favourable and gracious, O Lord, to the People of these Lands. Continue to our latest Posterity the inestimable Blessings of our true Religion and free Government. Preserve and defend the King, the Queen, and all the Royal Family. Endue them with such Virtues and Graces as may make them exemplary in their important Stations, and a Blessing to the World. Direct the Counsels, and prosper the Undertakings of all who are able to serve the Public. Extinguish the Spirit of Discord and Party, and unite us all in the sincere and genuine Love of our Country. Thou hast graciously enriched it with the Bounties of thy Providence, grant also that it may be exalted in

in Honour among the Nations of the Earth by the Righteousness and Virtue of its Inhabitants. Bless the Ministers of thy Holy Word with Knowledge and Zeal to promote thy Glory and the Good of Souls. Give the Magistrates Integrity and Wisdom to administer true Judgment and Justice to the People; and grant that the lower Orders of Men amongst us may follow their respective Callings with Honesty and Diligence, and live in peaceable Obedience to the Laws, and in a constant Sense of their Dependence upon Thee, and of the great Account they are to give hereafter.

Finally we beseech Thee, O Lord, to extend thy Mercy and Loving Kindness to all the Children of Men; that in thine own good Time every Climate and Country of the World may partake in the Knowledge of Thee and of thy Son, and be brought into the Way of Happiness temporal and eternal. These and all other Things which Thou in thine infinite Wisdom knowest to be necessary or convenient to ourselves and to all Mankind, we humbly beg for the Sake of Jesus Christ, our blessed Lord and Saviour.

Our Father, &c.

A PRAYER to be used by a CHILD in the MORNING.

O LORD God Almighty, Maker and Governor of the World: Thou givest me Life and Health, and all Things that I enjoy. I am thy Creature, thy Child, and thy Servant. I humbly bow my Knees before Thee, and thank Thee from the Bottom of my Heart for all thy Blessings; but above all, for that I am brought

brought up in the true Faith of Thee, and of thy Son Jesus Christ.

I will remember Thee, my Creator, in the Days of my Youth, and study to live according to Thy Commandments. Keep me, I beseech Thee, from every Thing that might hurt either my Body or my Soul; and be Thou my Guide, to lead me in the Way I should go, this Day and all my Life.

Make me dutiful to my Parents, humble and obedient to them that are set over me, careful to improve myself by their Instructions, thankful to my Benefactors, tender-hearted to such as are in Distress, courteous and obliging to all, ready to be reconciled and to forgive, and in all Things to do unto others as I would they should do unto me, that so I may daily grow in Grace and in thy Favour, and at length obtain Thy heavenly Promises, through Jesus Christ our Lord, in whose blessed Name and Words I pray, not for myself alone, but for all Mankind.

Our Father, &c.

A PRAYER to be used by a CHILD in the EVENING.

BLESSED and glorious Lord God, the Father and Preserver of Men; Thou art about my Path, and about my Bed, and spiest out all my Ways. [** Pardon, O Lord, what-*

* Here let the Child pause and recollect his Behaviour, that he may be accustomed to the Duty of Self Examination.

Whilst he is so young as to say his Prayers aloud before his Parents, let them remind him of the Faults

whatsoever I have done amiss this Day, and so let the Fear and Love of Thee prevail in my Heart, that I may no longer follow my own evil Inclinations, but make it my Delight to do thy Will.] Look upon me this Night with thy Favour, and guard me by thy Power and Goodness, that I may lay me down in Peace, and take my Rest; for it is Thou, Lord, only, that makest me dwell in Safety.

Preserve and defend likewise, I most earnestly beseech Thee [† my dear Father and Mother, my Brothers and Sisters] my Relations, Friends, and Benefactors, together with all that are under this Roof; and give unto us, and to all People, Grace to love and fear and serve Thee as we ought to do, that thou mayest love and bless us, and make us happy in this World, and in that which is to come; according to thy Mercy in Christ Jesus, our only Lord and Saviour.

Our Father, &c.

A MORNING PRAYER for the Use of a SERVANT.

O LORD God of my Life, who makest the Out-goings of the Morning and Evening to praise Thee; My Voice shalt Thou hear betimes, O Lord: Early in the Morn-

Faults which he has committed in the Course of the Day, and call upon him to ask God's Forgiveness for them. If he has committed none, let him have due Praise, and be made sensible what a Comfort there is in Innocency, and a good Conscience; and in that Case, the Words in a different Character are to be omitted.

† These Words are to be varied, or omitted, as Circumstances may require.

ing

ing will I direct my Prayer unto Thee, and will look up. Under the Protection of Thy good Providence I laid me down and slept, and now rise up again, for thou hast sustained me. Blessed be Thy holy Name, for that Thou hast preserved me in the Darkness of the Night: Preserve me also, I beseech Thee, in the Course of this Day. Keep me, if it be Thy Pleasure, from Sickness and bodily Accidents, but above all from every Kind of Sin. Let me not forget, that I am always in thy Presence; that Thine all-seeing Eye is upon me, and Thine almighty Hand is over me, for my Good, or for my Punishment, according to my Behaviour. O let not mine Heart be inclined to any evil Thing. Let me not be occupied in ungodly Works with them that work Wickedness, but in such Things as are well-pleasing in thy Sight. O Lord, prosper Thou the Work of my Hands upon me, O prosper Thou my handy Work. From Thee come all Blessing and Success in any Thing that we do. To Thee be all Praise and Glory, through Jesus Christ our Lord.

Our Father, &c.

*An EVENING PRAYER for the Use of a
SERVANT.*

ALmighty God, who madest and governeest all Things; the Day is Thine: The Night also is Thine. To Thy gracious Protection I commit myself, humbly beseeching Thee to grant me such refreshing Rest and Sleep, as may best fit me for the Duties of the Day following. It is by thy good
Provi

Providence that the various Orders and Degrees of Men are appointed: Make me content with that State of Life to which it hath pleased Thee to call me, and thankful that Thou hast any Way put it in my Power, by honest Labour, to earn my Bread. O let me not be so careful to rise higher in the World, as to advance myself in Thy Favour. Pardon, I beseech Thee, the many Transgressions of my Life*, and grant me the Assistance of thy Grace and holy Spirit, that I may no longer be a Servant of Sin, or a Slave to any Lust; but make me so faithful and diligent, humble and obedient, both in the Business of my Place and in thy Service, that I may at last be found in the Number of those who shall enter into the Joy of their Lord.

O Lord, send down thy Blessing, both spiritual and temporal, upon the King, and all who are put in Authority under him, upon the Ministers of thy holy Word, and all Sorts and Conditions of Men among us, High and Low, Rich and Poor. More especially, I beseech Thee, to bless and prosper [*† my Father and Mother, my Husband and Wife, or Children, with all that are near or dear to me; and also my Master and Mistress, with their Children and Relations, and all my Fellow-Servants.*] Grant that we may all live together in Peace and Love; that we may all be Partakers of thy

* Here pause, and make a particular Confession of your Sins.

† These Petitions must be varied according to the Servant's Circumstances, or those of the Family he or she is placed in.

Grace,

Grace, and Loving-kindness in this World, and in thy good Time may enjoy eternal Happiness with Thee in the World to come, through Jesus Christ our Lord. *Amen.*

Our Father, &c.

**** If at any Time repining and discontented Thoughts arise in your Heart, take Care to discourage them by such Reflections as these:*

MY blessed Redeemer, who is Lord of All, condescended to take upon him the Form of a Servant for my Sake. Why then should I repine at being a Servant to others? He left me an Example, that I should follow his Steps; and if the Son of God endured such Contradiction of Sinners against himself, shall I who am a sinful Creature, be wearied and faint in my Mind, on Account of any Hardships or Crosses that can happen to me? No: I will bear all with Meekness and Patience. It is the Lord that maketh Poor and maketh Rich; but he is no Respector of Persons. If I faithfully discharge the Duties of my Place, I know that I shall be as acceptable to my God, as any that enjoy the highest Station. If I be found in the Way of Righteousness, I shall be exalted in due Time.

A short

A short PRAYER to be said secretly and reverently on going into the Church.

LET the Words of my Mouth, and the Meditations of my Heart, be acceptable in thy Sight, O Lord, my Strength, and my Redeemer.

A short PRAYER to be said secretly and reverently after Divine Service.

ACCEPT, O Lord, this my Duty and Service, and restrain my Feet from every evil Way, that I may keep thy Word.

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TO THE READER.

THESE short expository Notes were not intended to forestal the use of the larger and more learned Expositions, which are already extant upon the Church Catechism; much less to prevent the seasonable enlargements the Industrious Catechist upon the same: but are rather designed for a Preparative and Manuduction to the promoting of both.

The first thing here aimed at, was Brevity: and therefore, as the Positions are not many, so the Scripture proofs for the justification of the chiefest passages in them, are signally single. And yet because the cited Scriptures, and perhaps also the Positions themselves, may seem too numerous for young beginners; it may be convenient to make choice of some of the more easy and important Notes, with some of their most necessary proofs, for the first Essay; and afterwards to have recourse to the remainder, as further occasion and abilities shall invite.

The next thing endeavoured, was Plainness: and for that reason, all citations of human Authors, and other Proficiencies of Learning, are wholly forborn. And to make Exposition yet more plain, the Teacher is to be entreated in his illustrating the Points to be proved, to give some familiar discovery of their conformity to the words or sense of the Marginal Texts, distinctly pointed to for that purpose.

The last thing projected, was the delineation of such a compass of Catechistical Doctrines, as might sufficiently evidence this short CATECHISM to be improveable to more diffusive use in the Church, than only to capacitate Youth for the Rite of Confirmation; as was, it seems, the first intended.

In a word, it was desired that some small Manual of Catechistical Observations might be found in the hands of young Christians; which being by the direction of the Instructor, and care of Parents, and Governors, competently learned in small portions, might enable those Youngsters to return understanding Answers to all such Questions as should naturally arise from the Observations propounded.

And if, after this, the Catechist shall please to frame the residue of his discourse upon these subjects, to the capacity and expectation of the rest of his Auditory; these performances together may (by God's blessing) become a hopeful means both to deliver some Aged Hearers from their inveterate Ignorance, and this most necessary series of Catechization also from the contempt of being reputed work only for Children.

I COR. xiv. 20.

Brethren, be not children in understanding: howbeit, in malice be ye children, but in understanding be men.

Prov. xxii. 6.

TRAIN up [*or, Catechize*] a Child in the way he should go: and when he is old, he will not depart from it.

2 Tim. iii. 15.

From a Child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.

A Sermon preached before King James, upon Eph. iv. 13. by James Usher, late Archbishop of Armagh.

“Great Scholars possibly may think, that it stands not so well with their credit, to stoop thus low, and to spend so much of their time in teaching these rudiments and first principles of the Doctrine of Christ. But they should consider, that the laying the foundation skilfully, as it is the matter of greatest importance in the whole building, so it is the very master-piece of the wisest Builder. According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation; saith the great Apostle, 1 Cor. iii. 10. And let the learnedst of us all try it whenever we please, we shall find, that to lay the ground-work rightly (that is, to apply ourselves unto the capacity of the common Auditory, and to make an ignorant man understand these mysteries in some good measure) will put us to the trial of our skill, and trouble us a great deal more, than if we were to discuss a controversy, or handle a subtle point of Learning in the Schools.”

¶ *The Peace-maker (Sect. 23.) by Joseph Hall, late Bishop of Norwich.*

“It was the observation of that wise and learned King James of blessed memory,—that the reason, why so many of ours were perverted to Popish Superstition, was, for that the people were not well grounded by due catechizing in the Principles of Christian Religion;—and that there is no employ-

" ment in the world, wherein God's ministers can
 " so profitably employ themselves, as in this of plain
 " and familiar Catechizing. What is a Building
 " without a Foundation? If this Ground-work there-
 " fore be not surely laid, all their Divine Discourses
 " (for such their Sermons are) lie upon the loose
 " sand, and are easily washed away by the insinuating
 " suggestions of false Teachers.---As for matter of
 " belief, where the foundation is surely laid of the
 " Doctrines of Faith, contained in the *Apostolick*
 " *Nicene, Athanasian Creeds*; and of the Doctrine of
 " the Sacraments, briefly comprized in our publicly
 " allowed Catechism; I see no reason but to think
 " our people so sufficiently defended against the dan-
 " ger of Error, that no Heretical machinations could
 " be able to batter or undermine them. And surely,
 " if ever there were or can be time, wherein this
 " duty of Catechizing were fit to be enforced, it is
 " this upon which we are fallen, when the souls of
 " Christian people are so hard laid at, not only by
 " *Popery, Anabaptism, Antinomianism, Pelagianism*;
 " but by the confounding and hellish Heresies of
 " *Socianism, Antitrinitarianism, Nearinism*, prodigi-
 " ous mischiefs; tending not only to the distur-
 " bance of our peace, but to the utter destruction of
 " Christianity."

COME ye Children, hearken unto me; I will
 teach you the fear of the Lord. *Psal. xxxiv. 11.*

When the chief Priests and Scribes saw the wonder-
 derful things that he did, and the children crying in
 the Temple, and saying, Hosanna to the Son of
 David, they were sore displeased, and said unto him,
 Hearest thou what these say? And Jesus saith unto
 them, Yea, have ye never read, Out of the mouth
 of babes and sucklings thou hast perfected praise?
Matt. xxi. 15, 16.

M 21 H (vii T) A 2 A

A C A T E C H I S M,

THAT IS TO SAY,

An Instruction to be learned of every Person, before he be brought to be Confirmed by the Bishop.

Question. *W H A T* is your name?

Answer. N. or M.

Quest. *Who* gave you this name?

Ans. My Godfathers and Godmothers in my Baptism, wherein I was made a member of Christ, the Child of God, and an Inheritor of the kingdom of Heaven.

Quest. *What* did your Godfathers and Godmothers then for you?

Ans. They did promise and vow three things in my name. First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the Articles of the Christian Faith. And thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

Quest. *Dost thou not think that thou art bound to believe and to do, as they have promised for thee?*

Ans. Yes verily; and by God's help so I will: And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

Catechist. *Rehearse the Articles of thy belief.*

Answer. **I** Believe in God the Father Almighty, Maker of Heaven and Earth:

And in Jesus Christ his only Son our Lord, Who

was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead and buried, He descended into Hell, The third day he rose again from the dead, He ascended into Heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost, the Holy Catholic Church, The Communion of Saints, The forgiveness of sins, The resurrection of the body, And the life everlasting. Amen.

Quest. What dost thou chiefly learn in these Articles of thy belief?

Ans. First, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the Holy Ghost, who sanctifieth me, and all the elect people of God.

Quest. You said that your Godfathers and Godmothers did promise for you, that you should keep God's commandments. Tell me how many there be?

Ans. Ten.

Quest. Which be they?

Ans. **T**HE same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other Gods but me.

II. Thou shalt not make to thyself any graven Image, nor the likeness of any thing that is in Heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them. For I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me and keep my commandments.

III. Thou shalt not take the name of the Lord thy God

God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy Neighbour.

X. Thou shalt not covet thy Neighbour's house, thou shalt not covet thy Neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Quest. *What dost thou chiefly learn by these commandments?*

Ans. I learn two things: My duty towards God, and my duty towards my Neighbour.

Quest. *What is thy duty towards God?*

Ans. My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his Word, and to serve him truly all the days of my life.

Quest. *What is thy duty towards thy Neighbour?*

Ans. My duty towards my Neighbour, is to love him

him as myself, and to do to all men, as I would they should do unto me. To love, honour, and succour my father and mother. To honour and obey the King, and all that are put in authority under him. To submit myself to all my Governors, Teachers, Spiritual Pastors and Masters. To order myself lowly and reverently to all my betters. To hurt no body by word or deed. To be true and just in all my dealing. To bear no malice nor hatred in my heart. To keep my hands from picking and stealing, and my tongue from evil speaking, lying and slandering. To keep my body in temperance, soberness, and chastity. Not to covet or desire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

Catechist. My good child, know this, that thou art not able to do these things of thyself, nor to walk in the Commandments of God, and to serve him, without his special grace, which thou must learn at all times to call for by diligent prayer. Let me hear therefore if thou canst say the Lord's Prayer.

Ans. **O**UR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; and forgive us our trespasses, As we forgive them that trespass against us; and lead us not into temptation, But deliver us from evil. *Amen.*

Quest. What desirest thou of God in this Prayer?

Ans. I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people, that we may worship him, serve him, and obey him as we ought to do. And I pray unto God, that he will send us all things that be needful both for our souls and bodies; and that he will be merciful unto us, and forgive us our sins, and that it will please him to save and defend us in all dangers.

dangers ghostly and bodily; and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, *Amen*. So be it.

Quest. *HOW many Sacraments hath Christ ordained in his Church?*

Ans. Two only, as generally necessary to salvation: that is to say, Baptism and the Supper of the Lord.

Quest. *What meanest thou by this word Sacrament?*

Ans. I mean an outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Quest. *How many parts are there in a Sacrament?*

Ans. Two: the outward and visible sign, and the inward spiritual grace.

Quest. *What is the outward visible sign, or form in Baptism?*

Ans. Water: wherein the person is baptized In the Name of the Father, and of the Son, and of the Holy Ghost.

Quest. *What is the inward and spiritual grace?*

Ans. A death unto sin, and a new birth unto righteousness: for being by nature born in sin and the children of wrath, we are hereby made the children of grace.

Quest. *What is required of persons to be baptized?*

Ans. Repentance, whereby they forsake Sin; and Faith, whereby they stedfastly believe the promises of God, made to them in that Sacrament.

Quest. *Why then are infants baptized, when by reason of their tender age they cannot perform them?*

Ans. Because they promise them both by their Sureties: which promise, when they come to age, themselves are bound to perform.

Quest. Why was the Sacrament of the Lord's Supper ordained?

Ans. For the continual remembrance of the sacrifice of the death of Christ, and the benefits which we receive thereby.

Quest. What is the outward part or sign of the Lord's Supper?

Ans. Bread and wine, which the Lord hath commanded to be received.

Quest. What is the inward part, or thing signified?

Ans. The body and blood of Christ, which are verily and indeed taken, and received by the faithful in the Lord's Supper.

Quest. What are the benefits whereof we are partakers thereby?

Ans. The strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine.

Quest. What is required of them who come to the Lord's Supper?

Ans. To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

¶ The Curate of every Parish, shall diligently, upon Sundays and Holy-days, after the second Lesson at Evening Prayer, openly in the Church, instruct and examine so many Children of his Parish sent unto him, as he shall think convenient, in some part of this Catechism.

¶ And all Fathers, Mothers, Masters, and Damets, shall cause their Children, Servants, and Apprentices, (which have not learned their Catechism,) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn.

¶ So soon as Children are come to a competent age, and can say, in their Mother Tongue, the Creed, the Lord's Prayer, and the ten Commandments; and also can answer to the other questions of this short Catechism; they shall be brought to the Bishop. And every one shall have a God-father, or a God-mother, as a witness of their Confirmation.

¶ And whensoever the Bishop shall give knowledge for Children to be brought unto him for their Confirmation, the Curate of every Parish shall either bring, or send in writing with his hand subscribed thereunto, the names of all such persons within his Parish, as he shall think fit to be presented to the Bishop to be Confirmed.

¶ *Canons selected by Egbert, Archbishop of York, about the year of Christ 750.*

CAN. VI. *Ut unusquisque Sacerdos, &c.* "That every Priest should diligently insinuate into the People committed to his charge, the Lord's Prayer and Creed; and inform their understanding in the study and practice of all points of the Christian Religion." *Compare this with the eleventh Canon of the Council of Cloveshoe under Cuthbert, Archbishop of Cant. in the year 747.*

¶ *Injunctions by Queen Elizabeth in the Year 1559.*

§ 44. *Item,* "Every Parson, Vicar, and Curate, shall upon every Holy-day, and every second Sunday in the Year, hear and instruct all the Youth of the Parish, for half an hour at the least, before Evening Prayer, in the ten Commandments, the Articles of the Belief, and in the Lord's Prayer, and diligently examine them, and teach the Catechism set forth in the Book of publick Prayer."

¶ *Constitutions,*

¶ *Constitutions and Canons Ecclesiastical agreed upon in the Year 1603.*

“ LIX. Every Parson, Vicar, or Curate, upon every Sunday and Holy-day before Evening Prayer, shall, for half an hour or more, examine and instruct the Youth and ignorant Persons of his Parish, in the ten Commandments, the Articles of the Belief, and in the Lord's Prayer: and shall diligently hear, instruct, and teach them the Catechism set forth in the Book of Common Prayer. And all Fathers, Mothers, Masters, and Mistresses, shall call their Children, Servants and Apprentices, which have not learned their Catechism, to come to the Church at the time appointed, obediently to hear, and to be ordered by the Minister, until they have learned the same,” &c.

¶ *King James's Letter of Directions to the Lord Archbishop of Cant. in the Year 1622.*

“ That those Preachers be most encouraged and approved of, who spend their Afternoon's Exercise in the examination of Children in their Catechisms, and in the expounding of the several points and heads of the Catechism, which is the most ancient and laudable custom of teaching in the Church of England.”

The now-mentioned Archbishop of Cant. his Letter thereupon, written to the Archbishop of York.

“ So far are these directions from abating, that his Majesty doth expect at our hands, that it should increase the Number of Sermons, by renewing upon every Sunday in the Afternoon, in all Parish-Churches throughout the Kingdom, that primitive and most profitable exposition of the Catechism, wherewith the People, yea very Children, may be
“ timely

timely seasoned and instructed in all the Heads of Christian Religion: the which kind of teaching (to our amendment be it spoken) is more diligently observed in all the Reformed Churches of Europe, than of late it hath been here in England. I find his Majesty much moved with this neglect, and resolved (if we that are his Bishops do not see a Reformation hereof, which I trust we shall) to recommend it to the care of the Civil Magistrate."

In a Sermon preached before King James in the year 1624, by James Usher, late Lord Archbishop of Armagh.

"Your Majesty can never be sufficiently commended, in taking order, that the chief heads of the Catechism should in the ordinary Ministry, be diligently propounded and explained unto the People throughout the Land. Which I wish were as duly executed every where, as was piously by you intended.—The neglecting of this, is the frustrating of the whole work of the Ministry. For let us preach never so many Sermons unto the People, our labour is but lost, so long as the foundation is unlaied, and the first principles untaught, upon which all other doctrine must be builded."

THE
C A T E C H I S M

SET FORTH IN THE BOOK OF

COMMON PRAYER,
BRIEFLY EXPLAINED.

SECTION I. *N. or M.* **T**HE Christian Name, which was given in

a Acts 19. 4. 5. *b* Faith, in which the then named person was Baptized. And he also bearing the name of Christ, is called *a*^b Christian, and so is distinguished from men of other Religions; as Jews, Turks, and Heathens.

c Luke 2. 27. *d* Baptism is a correspondent Sacrament. *e* Gen. 21. 3. *f* Ruth 4. 17. *g* Luke 1. 59, 60, 62, 63. *h* And these Names have been sometimes given by *e* Parents, and sometimes by *f* others, with the *g* Parents' approbation.

Where

Wherein I was made, &c.] Three Privileges are conferred upon the Baptized Christian, or Believer.

1. He who was naturally ^a estranged ^b Eph. 2. 12. from Christ, is now made a Member of Him: that is, a ^a Member of that mystical ^b Eph. 5. 30. Body of the Church, whereof Christ ^b Eph. 1. 22, is the Head. 23.

2. Being a Member of Christ; he who was naturally a ^a Child of wrath, is now made a ^a Son of God by ^a adoption, ^b Eph. 2. 3. through Christ the Son of God by Nature. ^c 1 John 3. 1. ^d Gal. 4. 5.

3. Being a Son of God; he who was naturally a Child of Perdition, is now made an ^a Heir of God, and joint Heir with Christ to a ^a Kingdom of Glory. ^b Rom. 8. 16, 17, 18. ^c Luke 12. 32.

They did promise and vow, &c.] By continuing the ancient use ^a of witnesses ^b Isa. 8. 2, 3.

at the naming of Children, in that of Purities in Baptism, religious care is taken for the pious education of the Baptized Children: especially, in case of the immortality, or negligence of Parents. ^a Eph. 2. 7.

However, Parents are expressly commanded to be ^a diligent in teaching their ^b Deut. 6. 6, 7. own Children God's holy word, and bringing them up in the nurture and ^c Eph. 6. 4. admonition of the Lord.

Three things in my name.] As in Baptism, three Privileges are assured to the person Baptized, or Believer: so, in his name are ^a avouched three things to be performed. SECTION II.

^a Deut. 26. 17, 18.

First, that I should renounce the devil, &c.] The first thing promised in the behalf of the Baptized person, is the renouncing of his three spiritual Enemies; the Devil, the World, and the Flesh.

The

w 2 Pet. 2. 4. The first spiritual Enemy is the Devil, who is an evil spirit, or ^a lost Angel; and is to be renounced, because

1. He tempteth to Sin; and so is called the ^a Tempter;

2. He accuseth for Sin; and so is called the Devil, and the ^v Accuser;

3. He hindreth from doing good; and so is called ^a Satan, or a Resister.

The Works of the Devil are, in general, all ^a Sins committed by his instigation; and, more particularly, those which are committed after ^b his example: as Murder, Lying, and the like.

SECTION III. *The Poms and Vanity of this wicked world.]* The second spiritual Enemy to be renounced, is ^c this present evil World with the vanities of it.

By World is not here meant the natural World, or frame of visible ^c creatures, which are ^c good; nor only the rational World of mankind, which is not wholly evil. But by World are here understood those ^f men of the World, who are enemies to godliness; and those other ^s creatures in the world, which the Devil, ^b the Prince of it, useth as ^a baits and snares to seduce men to sin.

The poms and vanity of this World are ^k distinguished into

1. The lust of the flesh, which is

2. The lust of the eye, which is

3. The pride of life, which is ^a Honour. And these become injurious to Piety, when they are ^c affected inordinately, immoderately, or unseasonably.

And all the sinful lusts of the flesh.] The third

third Spiritual Enemy to be renounced,
the ¹ Flesh with the lusts of it.

^p Gal. 5. 24.

By Flesh are not here meant the several

sorts of living ¹ Creatures, which are ¹ I Cor. 15. 39.

made of Flesh; neither ¹ human nature, ¹ Isa. 58. 7.

nor the ¹ frail body of Man, which are ¹ I Cor. 15. 50.

sometimes called Flesh.

But Flesh is the ¹ unmortified corrup- ¹ Rom 7. 25.

tion of the Soul, which is ¹ enmity against ¹ Rom. 8. 7, 8.

God: because

1. It ¹ hindreth us from doing good, ¹ Gal. 5. 17.

2. It ¹ inclineth us to do evil. ¹ Rom. 7. 23.

The sinful lusts of the Flesh are the

manifest ¹ inordinate affections, and ¹ evil ¹ Gal. 5. 19,

concupiscences of the mind, by which ¹ James 1. 14.

the temptations of the Devil are enter- ¹ I Tim. 6. 9.

ained, and the ¹ good things of the world

are abused to sin.

Secondly, that I should believe, &c.] The SECTION

second thing promised in behalf of the

baptized person, is ¹ Faith, or a belief ¹ Acts 8. 36,

of the Doctrines of Christianity. ¹ 37.

By believing is not here understood

only historical Faith, such as the ¹ Devil ¹ James 2. 19.

and wicked Men may have:

Nor only the ¹ Faith of Miracles, such ¹ I Cor. 13. 2.

as Judas the Traitor, and other ¹ wicked ¹ Matt. 7. 22,

Professors of Religion may have had: ¹ 23.

Nor only ¹ temporary Faith, such as ¹ Luke 8. 13.

hypocrites may have. ¹ Acts 8. 13,

But this Faith is a gracious work of ¹ 21.

the ¹ holy Spirit, whereby the ¹ heart of ¹ 2 Cor. 4. 13.

man is enabled to ¹ assent unto, and rely ¹ Rom. 10. 10.

upon the ¹ Word of God's truth, and ¹ John 3. 33.

Gospel of man's Salvation. ¹ Eph. 1. 13.

The doctrinal object of a Christian's

Faith is, in general, the ¹ whole holy ¹ Acts 24. 14.

Scripture; and more particularly, ¹ all ¹ Luke 24. 25.

the Articles of the ¹ Christian Religion. ¹ John 20. 31.

This

The Catechism Briefly Explained.

This Faith is necessary to all men, as being a ^p duty commanded of God, and a means ^q without which a man cannot be saved.

SECTION
V.

^r Luke 3. 12.
^s Jer. 7. 23.
^t Psal. 40. 8.

Thirdly, that I should keep God's holy will, &c.] The third thing promised in behalf of the baptized person, is ^r Obedience to the ^s whole will of God, ^t revealed in his Laws.

This obedience is universal,

1. In respect of the object; because the obedient man, in his desire, keepeth ^u all God's Commandments.

2. In respect of the subject; because he keepeth them with ^v all his heart.

3. In respect of duration; because he walketh in them ^w all the days of his life.

Man is not saved by the tenor of the Covenant of ^x Works, the condition whereof is ^y perfect Obedience; but by the Covenant of Grace, the ^z condition whereof is true Faith. Yet is this Obedience, in doing good works, necessarily required: because by it

1. ^b God is glorified; 2. ^c Our neighbour is gained and edified; 3. ^d Our own Faith is justified.

Doest thou not think that thou art bound to believe and do, &c.] Believing and Doing, or ^e Faith and good Works, make up the whole doctrine and practice of Christianity. And these are not to be separated: because ^f Faith without Works is dead; and Works ^g without Faith cannot please God.

SECTION
VI.

^h Psalm 119.
106, 107.

By God's help so I will. And I heartily thank, &c.] Beside our ^h firm resolutions of obedience unto God, it is chiefly required that we seek to him for help, that

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we may obey him. The means whereby God is to be sought to for help are thankfulness for spiritual mercies already received, and ^k prayer for a continual supply of grace for the time to come.

¹ Col. 1. 3.
^k Col. 1. 9.

That he hath called me to this state of Salvation, &c.] God's calling is either ¹ common, or special and effectual. Common calling is that whereby a ^m Nation, City, or Family are called to the knowledge of the means of Salvation. Special, or effectual calling, is that whereby God calleth his ^o elect, out of their natural state of sin, unto ^p holiness and salvation, through Christ Jesus; and that, ordinarily, by means of the Gospel preached.

¹ Matt. 23. 14.

^m Psal. 147. 19, 20.

^o Rom. 8. 30.

^p 1 Peter 3. 9.

^p 2 Thess. 2. 13, 14.

And I pray unto God to give me his grace, &c.] To the performance of every good action, God by his preventing grace, giveth the ^q Will; by his assisting grace, he giveth the ^r Power; and by his consummating grace, he giveth the ^s Act, or Accomplishment.

^q 2 Cor. 3. 5.

^r Phil. 2. 13.

^s Phil. 2. 6.

THE CREED.

Rehearse the Articles of thy Belief.] The doctrine of a Christian's Faith was anciently delivered in a ^t Form of words: and so was openly ^u confessed, before admission to Baptism

^t 2 Tim. 1. 13.

^u Acts 8. 36, 37.

ARTICLE I.

I believe in God,] This first Article is the ^v foundation of those that follow.

SECTION VII.

God is an ^w external ^y Spirit, whose ^z Being is of himself: that is, who is not from

^w John 14. 1.

^x Psal. 90. 2.

^y John 4. 24.

^z Exod. 3. 14.

^a Isa. 44. 6.

^b Acts 17. 24.

^c 2 Cor. II. 31.

^d John 5. 18.

^e Rom. 8. 32.

^f John 20. 17.

^g Matt. 19. 26.

^h Acts 17. 24.

ⁱ Heb. II. 3.

^k Exod. 20. 11.

^l Col. I. 16.

^m Neh. 9. 6.

ⁿ Heb. I. 3.

from any other. And therefore there
but ^a one only true God, from whom
^b all things have their Being.

The Father Almighty,] He is the ^c Fa-
ther of Christ from eternity; and is cal-
ed Christ's ^d own Father, as Christ is cal-
ed God's ^e own Son. And for Christ's
sake, God is also ^f our heavenly Father,
and can do for us ^g whatsoever he will.

Maker of heaven and earth.] By heaven
and earth is meant the ^h whole world,
and all things therein: which God ⁱ cre-
ated of nothing, by his word, ^k in six
days, ^l for his own Glory. And he ^m pre-
serveth all things by the same ⁿ word
of his Power.

SECTION VIII.

ARTICLE II.

^o Acts 8. 37.

^p Matt. I. 21.

^q Acts 4. 12.

^r John I. 41.

^s Acts 10. 38.

^t Luke 4. 18.

^u John 14. 26.

^w I Tim. 2. 5.

^x Heb. 7. 25.

26, 27.

^y Eph. I. 22.

^z Eph. 5. 23.

Heb. I. 8.

Rev. 17. 14.

I Tim. 6. 13.

And in Jesus Christ,] In this second
Article we ^o profess our faith in Jesus
Christ. ^p *Jesus* signifieth a Saviour; and
was so called, because this Son of God is
the ^q only Saviour of mankind. And
Christ, or ^r Messiah, signifieth Anointed;
and was so called, because he was ^s An-
ointed to three Offices: namely, to the
Offices of a Prophet, of a Priest, and of
a King; which three, under the Law,
were in special manner Anointed.

Christ, as a Prophet, ^t instructeth his
Church, outwardly by his word, and
^u inwardly by his Spirit.

As a Priest, he ^w reconcileth his Church,
by his Satisfaction once made on the
Cross, and by his ^x continual Intercession
still made at the right hand of his Father
in Heaven.

As a King, he ^y governeth and ^z pro-
tecteth his Church.

His only Son,] In Christ are ^atwo na- ^aJohn 1. 1, 14.
 res: namely, Divine nature, or the
 nature of God; and Human nature, or
 the nature of Man. In respect of his
 divine nature, he is called the ^bonly ^bJohn 1. 18.
 begotten Son of God: In respect of his
 human nature, he is called the ^cSon of ^cMatt. 16. 13.
 Man.

Our Lord.] This title *Lord*, which is
 universally given to Men, is here the pe- ^d1 Cor. 8. 5, 6.
 culiar attribute of Christ, the ^eSovereign ^eRev. 19. 16.
 Lord of Lords: to whom belongeth ^fab- ^fActs 10. 36.
 soute Dominion over all, and ^gObedi- ^gPhil. 2. 10,
 ence from all. ^h31.

ARTICLE III.

Was conceived by the Holy Ghost,] In this **SECTION**
 third Article we confess, that when Christ **IX.**
 was ^hmade of the seed of *David* accord- ^hRom. 1. 3.
 ing to the flesh, he was ⁱmade in all ⁱHeb. 2. 17.
 things like unto us, but ^kwithout sin. ^kHeb. 7. 26.
 For he being conceived only by the ^lope- ^lLuke 7. 35.
 ration of the Holy Ghost, was most holy ^mMatt. 1. 18, &c.
 his human soul and body.

Born of the Virgin Mary.] That Christ
 might be more nearly related to us, and
 capable to redeem us, by paying our debt
 the ⁿsame human nature in which it ⁿ1 Cor. 15. 21,
 was contracted; it was necessary he should ^o22.
 be the ^pseed of the woman. And that ^pGal. 4. 4.
 he might appear to be the promised *Mes-* ^qHeb. 2. 16, 17.
 siah, it was necessary he should be ^rborn ^rMatt. 1. 23.
 of a *Virgin* of the ^slineage of *David*. ^sMatt. 1. 1.

ARTICLE IV.

Suffered under Pontius Pilate.] In this **SECTION**
 fourth Article we confess that, according **X.**
 to the ^tProphecies of Scripture, ^tChrist ^tActs 3. 18.
 suffered in his human nature both in ^usoul ^u1 Pet. 4. 1,
 and ^vJohn 19. 1,
 and ^w2, 3.

t John 19. 1, 2, and ³ body; his Divine nature being in-
 capable of suffering. For he was deliv-
 ed to ^u Pontius Pilate, then Roman Go-
 vernor in *Judea*: who being a man ad-
 dicted to ^v cruelty and ^x sinful compass-
 ionance, ^y condemned Christ to be crucified.
 [Was crucified,] As ^z Isaac bare the wood
 which was prepared to burn him; ^a Christ
 bare his own Cross. And ^b Moses lifted up the
 Serpent on the Pole in the wilderness; so was
 Christ lifted up on the Cross, to which ^c his hands
 and feet were nailed.

d Heb. 12. 2. And by this ^d painful, shameful, and
 accursed death upon the Cross, did Christ
 e 1 Peter 2. 24. ^e expiate our sin, and redeem us from
 f Gal. 3. 13. the ^f curse of the Law.

g Lev. 4. 29. [Dead,] As ^g sin-offerings under the
 h Heb. 9. 28. Law were put to death; so ^h Christ, by
 suffering death, became a sacrifice for
 i Mark 10. 33, 34. sin. And though ⁱ his enemies put him
 k John 10. 17, 18. to death, yet he ^k voluntarily laid down
 his life. And the blood which he shed
 l Acts 20. 28. was of infinite value, because the ^l blood
 of that person, who was God as well as
 Man.

m John 19. 40. [And buried,] Christ was buried ^m after
 the manner of the *Jewish* Nation; name-
 ly, ⁿ bound in Grave-cloaths with spices,
 o Matt. 27. 59, 60. and laid in the Grave, with a great stone
 rolled to the mouth of the Sepulchre.
 By which it was evident, that he was
 certainly dead, and also that he did after-
 wards as ^o certainly rise again from the
 dead.

p Acts 2. 31. [Descended into Hell.] After Christ was
 dead and buried, his ^p Soul and Body
 continued for a time in a separate con-
 dition ^q under the dominion of death:
 which

which condition is sometimes signified by ^a Psal. 89. 48.
the ^a Grave or ^a Hell. ^b 1 Cor. 15 55.

¶ After the three Degrees of Christ's Humiliation; namely, Birth, Death and Burial, under the dominion of death; follow the three degrees of his Exaltation; namely, Resurrection, Ascension, and Glorification in Heaven.

SECTION XI.

ARTICLE V.

The third day he rose again from the Dead.] In this fifth Article we confess, that the ^a Body of Christ saw no corruption, as did the Bodies of the Patriarchs; because it was ^a impossible he should be ^a holden under the power of death. Therefore as ^a Isaac was in a figure raised from the dead; so Christ did really ^a rise again. For the same Body and Soul of our Saviour, which were separated by death, were in his ^a Resurrection reunited; and that by his ^a own Divine power.

^a Acts 13. 36.
37.
^a Acts 2. 24.
^a Heb. 11. 17.
18. 79.
^a Luke 24. 34.
39.
^a John 2. 19.
21, 22.
^a John 10. 17.
18.
^a Luke 24. 46.
^b Luke 24. 1.
2, 3.
^c Rev. 1. 10.

He rose again the ^a third day, which was the ^b first day of the week; and which, in memory of his Resurrection, is called the ^c Lord's Day.

ARTICLE VI.

He ascended into Heaven.] In this sixth Article we confess, that, as the ^a High Priest under the Law entered once every year into the Holy of Holies; so ^a Christ, ^a High Priest of good things to come, once ^a ascended ^a locally and ^a visibly into the ^a Heaven of Heavens, that he might prepare a place for us, and receive us to it.

SECTION XII.

^a Heb. 9. 7.
^a Verse 11, 12.
^a Verse 24.
^a Luke 24. 51.
^a Acts 1. 9.
^a Eph. 4. 10.
^a John 14. 2, 3.

And sitteth on the right hand of God the Father Almighty.] After Christ's Ascension into Heaven, he ^a sate, or ^a stood on the right hand of God. That is, as a King and Judge he took up his ^a abode in a state of ^a Majesty and ^a Power,

^a Mark 16. 19.
^a Acts 7. 56.
^a 1 Pet. 3. 22.
^a Heb. 8. 1.
^a Matt. 26. 64.

¶ Eph. 1. 20. 21. *above all Creatures in Heaven and in Earth.*

And because he sitteth on the right hand of the Father Almighty, he is perfectly able to *subdue all his enemies*; also to *intercede for, and eternally save, those that are his.*

ARTICLE VII.

SECTION XIII.

From thence he shall come to judge the quick and the dead.] In this seventh Article we confess, that Christ *shall come the second time* *from Heaven*, with great glory to *judge the World.*

In this last judgment, *Christ himself* as supreme Judge, shall pass the final sentence.

All shall be judged, as well the *quick* that are *alive* at the *Lord's coming*, as the *dead* that shall be raised up.

They shall be judged of *all things* done in the *Body*, whether good or evil; and that by the *Books of God's Omnipotence*, of *Life*, of *Man's Conscience* and of the *holy Scriptures.*

ARTICLE VIII.

SECTION XIV.

I believe in the Holy Ghost.] In the eighth Article we confess to believe in the *Holy Ghost*, who, in respect of his nature, is the third Person in the *Divine Essence*, and *true God*. And as he proceedeth from the *Father* and the *Son*, so he is a *Person* distinct from both.

In respect of his Office, he is called the *Holy Spirit*, because he furnishes our hearts with spiritual and saving Graces, by his work of *Sanctification*.

ARTICLE IX.

SECTION XV.

The holy Catholic Church, the communion of Saints.] In this ninth Article, by the *Church*

The Catechism Briefly Explained.

27

Church of God is meant the ^m general ^m Eph. 2. 19.
Assembly, or Family of ^a all true Be- ^a Acts 2. 44.
lievers. 47.

God's Church is built upon the foun-
dation of the ^o Apostles and Prophets, ^o Eph. 2. 20.
Jesus Christ himself being the chief cor-
ner stone. And the marks of it are the
sincere ^p preaching of the Word of God, ^p Acts 2. 41.
and the due administration of the holy
sacraments, by Ministers lawfully ^q called. ^q Rom. 10. 15.
It is distinguished into the ^r Church vi- ^r Acts 8. 1.
sible, which is here upon Earth; and the
Church invisible, which is in Heaven. ^s Heb. 12. 23.

The Communion of Saints is the first
Christian privilege. For, as the ^t mysti- ^t 1 John 1. 7.
cal Body, the Church, hath an union ^u Eph. 5. 23,
with Christ, who is the head of it; and
therefore it is Holy: so in it there is a
Communion of the Members between ^w 1 Cor. 12.
themselves, which is called the Commu-
nion of Saints. 26, 27.

The Church is Catholick, or universal,
it is diffused throughout the whole
world, comprehending all who profess
the true Faith of Christ.

ARTICLE X.

The forgiveness of Sins. In this tenth **SECTION**
article, the second Christian privilege, **XVI.**
the ^x forgiveness of sins, which is ^x Luke 24. 46,
taught to all men, in the name of 47.
Christ, and sealed in ^y Baptism. ^y Acts 2. 38.
^z Sin is a transgression of the Law of ^z 1 John 3. 4.
God; and can ^a be forgiven by God only. ^a Mark 2. 7.
Sin is distinguished into Original sin,
which is the ^b sinfulness of man's nature; ^b Psal. 51. 5.
and Actual sin, which is ^c committed in ^c Matt. 15. 19.
thought, word, and deed. And both
these sorts of sin ^d incur the punishment ^d Rom. 6. 23.
of death, but are ^e pardonable by the ^e Col. 2. 13.
merits of Christ.

ARTICLE XI.

SECTION
XVII.

- † Luke 14. 14.
§ 1 Cor. 15. 54.
h 2 Cor. 4. 14.

The Resurrection of the body.] In the eleventh Article, the third Christian Privilege, is the raising of our mortal Bodies from the corruption of the grave unto immortal glory, after the example of the Resurrection of Christ.

- † 1 Cor. 6. 14.

The truth of this Article is founded upon the Power and good Pleasure of God, who both can and will raise from the dead the same Body that died.

- * Dan. 12. 2.

It hath been believed by the Faithful under the Old Testament, as well as by Christians under the New, that there shall be a Resurrection both of the just and unjust.

- † Acts 24. 25.

ARTICLE XII.

SECTION
XVIII.

- m John 5. 24.

The life everlasting.] In this twelfth Article, the fourth Christian Privilege, is the enjoyment of everlasting life.

- a Psalm 16. 11.

- o 1 Cor. 13. 12.

- p 1 Cor. 15. 44.

- q Phil. 3. 21.

By life is here meant the fruition of all true happiness in soul and body when the faculties of the Soul shall be perfectly enlightened and sanctified and the Body spiritualized and eternally glorified.

- r 2 Thess. 1. 8.

- s Matt. 25. 41.

- t Rev. 14. 11.

- u Rev. 21. 8.

To this Life everlasting is opposed everlasting Death, which is the portion of the wicked.

And this Death consisteth in the loss of God's presence, and all other comforts and in the enduring the sting of Conscience, and torments of Hell-fire ever.

SECTION
XIX.

- w Matt. 3. 16.

- x Matt. 28. 19.

First I learn to believe in God the Father &c.] In the Divine essence, which is one, there are three distinct Persons, namely, the Father, the Son, and the Holy Spirit.

oly Ghost, who are distinguished by
eir Properties.

It is the Property of the Father, to have
egotten the Son. It is the Property of

e Son to be ² begotten of the Father.

is the Property of the Holy Ghost to
proceed from the Father and the Son.

The Creation of the World is ascribed
the Father, who ³ made all things by

e Son, and ⁴ efficacy of the Holy Ghost.

The Redemption of mankind is ascrib-
to the Son, as the ⁵ person that be-
me a ransom for them.

The Sanctification of God's elect peo-
e is ascribed to the Holy Ghost, as the
pirit of holiness, by whose ⁶ operation
ey are made holy.

¹ Psal. 2. 7.

² John 1. 14.

³ John 15. 26.

⁴ Heb. 1. 2.

⁵ Psal. 104. 30.

⁶ 1 Tim. 2. 5, 6.

⁷ 1 Peter 1. 2.

THE COMMANDMENTS.

SECTION XX.

Ten Commandments.] Though the Com-
mandment of God be exceedingly com-
prehensive, taking in all the duties of
e, yet hath he, in great wisdom and
mpassion to us, contracted his Laws
to ¹ ten Precepts, and those ten Pre-
pts into two Tables.

¹ Exod. 34. 28.

Of the Commandments, some are pro-
ounded negatively, and forbid Sins:
d some are propounded affirmatively,
d enjoin Duties.

A Negative Commandment forbiddeth
ery sort and degree of the Sin, and the
nducements to it; and enjoineth the
contrary Duty.

² 1 Thes. 5. 22.

³ Eph. 4. 28.

An Affirmative Commandment en-
neth every sort and degree of the Duty,
d the ⁴ means conducing to it; and for-
ddeth the ⁵ contrary Sin.

⁴ Rom. 14. 19.

⁵ Mark 7. 19.

¹ Eph. 6. 2, 4.

A Commandment which enjoineth the duty of one Related, implieth the mutual duty of the other who is Related to him.

SECTION XXI.

^m Deut. 5. 22.

The same which God spake, &c.] The ten commandments were ⁿ delivered both by a voice, and by writing; and accordingly, the declared will of God may be distinguished into the Unwritten, and the Written Word of God.

ⁿ Heb. 1. 1.

^o Luke 1. 70.

^p Neh. 9. 14.

^q Rom. 1. 2.

The Church had the Unwritten Word of God, declared in ^a divers manners, from the ^o beginning of the world, to the time of ^p Moses. And since the time of Moses, the Church hath had the Written Word, which is called the ^r holy Scriptures.

^r 2 Pet. 1. 20, 21.

They are called Scriptures, because Written; and Holy, because written by ^r holy men, who were inspired by the Holy Ghost.

THE PREFACE.

^s Hof. 13. 4.

I am the Lord thy God, who brought thee &c.] In this Preface to the ten Commandments, is set forth the Authority of God that commandeth, and the reason of Man's ^s Obedience to him only.

^t Lev. 11. 45.

^u Lev. 19. 37.

He that commandeth is the Creator and supreme Lord of all Men, and ^t God of Israel his people; and therefore hath ^u authority to give them Laws.

^w James 4. 12.

^x Eph. 1. 7.

Rom. 5. 18.

Rom. 8. 1, 2.

^y Deut. 4. 20.

Man is obliged to obey that his God who hath made, ^w preserved, and also ^x deemed him from the bondage of Sin and Death, as the Israelites were called upon to obey their God, ^y who had delivered them out of Egypt.

The Catechism Briefly Explained.

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COMMANDMENT I.

SECTION XXII.

Thou shalt have none other Gods but me.

In the Moral Law, which is the ² Rule of good works, this first Commandment, which concerns the acknowledgment of God, forbiddeth these Sins:

² 1 John 3. 21.

1. The Sin of Atheists, who ² acknowledge no God.

² Psal. 14. 1.

2. The Sin of such ² as serve false Gods.

² Gal. 4. 8.

3. The Sin of such ² as serve not the true God only, and aright.

² 2 Kings 17. 33, 34.

The same Commandment enjoine these Duties:

1. That we acknowledge ² but one God.

² Mark 12. 32.

2 That we have the ² only true God

² 1 Cor. 8. 6.

for our God: which must appear by our

1. ² Loving

² Mark 12. 30.

2. ² Fearing

} him above

² Psal. 2. 11.

3. ² Trusting in

} others.

² Prov. 3. 5.

4. ² Obeying

² Acts 5. 29.

COMMANDMENT II.

SECTION XXIII.

Thou shalt not make to thyself any, &c.

In this second Commandment, which concerns the worship of God, are forbidden these Sins:

1. The appointing ² any kind of Image for Religious Worship.

² Lev. 26. 1.

2. The worshipping such an Image, or any other Creature.

² Rev. 22. 8, 9.

3. The ² neglect of the worship of the true God.

² Rom. 1. 25.

4. The ² worshipping him after a false manner:

² Matt. 15. 8, 9.

Because the Lord is a ² jealous God, and a ² severe punisher of Idolaters.

² Isa. 42. 8.

² Deut. 8. 19.

In the same Commandment are enjoined these Duties:

1. That God ² only be religiously worshipped.

² Matt. 4. 10.

B 4

2. That

• Psal. 95. 6.

• John 4. 23.

• John 9. 31.

2. That he be worshipped both in Body and Spirit.

And to such worshippers, who thus love and obey the Lord, he hath promised his especial Mercy.

SECTION XXIV.

COMMANDMENT III.

Thou shalt not take the Name, &c.] In this third Commandment, which concerns the Name of God, are forbidden these Sins:

• Job 1. 5.

• Rev. 13. 6.

• Zech. 8. 17.

• Matt. 5. 33.

• Rom. 2. 24.

1. Irreverent thoughts of God.

2. Blasphemy, or dishonourable mention of his Name.

3. False Swearing, in avouching an untruth.

4. Perjury, or breaking a lawful Oath.

5. Causing the Name of God, in our holy Profession, to be blasphemed by others:

• 2 Sam. 12. 14.

And such Sins God himself hath especially threatened to punish.

In the same Commandment are enjoined these Duties:

• Pl. 103. 1, 2.

• Acts 13. 48.

• Deut. 6. 13.

• Heb. 6. 16.

Ezek. 17. 18,

19.

Psal 15. 4.

• 1 Tim. 6. 1.

1. To think and speak reverently of the Names and Attributes of God.

2. To glorify him in his holy Word and Ordinances, that bear his Name.

3. To use his Name with reverence in taking religious Oaths.

4. To observe such Oaths with Religious care and conscience.

5. To glorify God by a Christian conversation.

SECTION XXV.

COMMANDMENT IV.

Remember that thou keep holy, &c.] This fourth Commandment concerns the Sabbath of the Lord, which is to be kept holy, or sanctified: that is, separated from a common, to an holy use,

God

^a God sanctified the seventh day, after ^s Gen. 2. 3. he had finished his works of the first Creation; and ^b accordingly he commanded ^b Exod. 31. 16, his people to sanctify it. 17.

After the Resurrection of Christ, instead of the seventh day from the beginning of the Creation, was observed the first day of the week, called the ¹ Lord's ¹ Rev. 1. 10. day. And to this is referred the ¹ prac- ^k John 10. 19, tice of Christ and his ¹ Disciples. 26.

In this Commandment is enjoined an ¹ Acts 20. 7. especial attendance upon God's Services on that day: such as 1. ^m Prayer, 2. ^m Dis- ^m Acts 16. 13. pensing and receiving his Word, 3. ⁿ Par- ⁿ Acts 13. 44. taking in his Sacraments, 4. ^o Relieving ^o Acts 20. 7. his Saints, and 5. Meditating upon his ^p 1 Cor. 16. 1, works of ¹ Creation and ¹ Redemption. 2.

In the same Commandment are for- ¹ Psal. 92. title & verses 1, 2. bidden our worldly ¹ Undertakings and ¹ Deut. 5. 15. Employments, on this holy day: ex- ¹ Isa. 58. 13. cepting such as concern acts of ¹ Neh. 13. 15. ^u Piety, ^u Matt. 12. 5. ^w Charity, and ^w Necessity. ^w Luke 6. 9.

The observation of this seventh Day ^x Luke 14. 5. is to be ^y remembered always: and ^y Isa. 66. 23. ^z Governors are to require that observa- ^z Neh. 13. 17. tion of it from all that are subject to them.

COMMANDMENT V.

Honour thy father and thy mother, &c.

SECTION XXVI.

In this fifth Commandment, which is the Commandment of Relations, and concerns man's Dignity, are enjoined the mutual Duties of Inferiors and Superiors.

From Children to Parents is required Honour, which implieth, 1. ^a Fear, ^a Lev. 19. 3. 2. ^b Reverence, 3. ^c Obedience, and 4. ^b Gen. 31. 35. ^c Eph. 6. 1, 2. Maintenance. And the ^d contrary vices ^d 1 Tim. 5. 4. are forbidden. ^e Lev. 20. 9.

This Commandment concerns not only natural Parents, but extends also to ^f Ma- ^f Rom. 13. 1, gistrates &c.

^g Heb. 13. 17.
^h 2 Kings 5. 13.
 Eph. 6. 5, 6.

gistrates in the State, ^s Ministers in the Church, and ^a Masters in Families; who are also called Fathers.

ⁱ Eph. 6. 4.
^k Pf. 78. 70, 71.
^l 1 Pet. 5. 2.
^m Col. 4. 1.

The reciprocal duties of Superiors to Inferiors are likewise required in this Commandment; namely, of ⁱ natural Parents, ^k Magistrates, ^l Ministers, and ^m Masters. And the contrary Vices are forbidden.

^a 1 Pet. 3. 1, 7.

And here are also enjoined the ^a mutual Duties of Husbands and Wives.

^o Eph. 6. 2, 3.

And to encourage all in their relative Duties to each other, here is an especial ^o promise annexed to this Precept.

COMMANDMENT VI.

SECTION XXVII.

Thou shalt do no murder.] In this first Commandment, which concerns Man's life, are forbidden these Sins:

^p 1 John 3. 15.
^q Matt. 5. 21, 22.
^r Psal. 64. 3.
^s Deut. 22. 8.
^t 2 Sam. 12. 9.
^u Exod. 21. 14.

1. ^p Hatred.
2. ^q Causeless and revengeful anger.
3. ^r Grievous Reproaches.
4. ^s Occasion of Bloodshed.
5. ^t Contrivance of Man's death.
6. ^u Actual and wilful Murder.

In the same Commandment is enjoined the preservation of Man's life;

^w Eccl. 10. 17.
^x 1 Tim. 5. 23.
^y Matt. 10. 23.
^z Psal. 55. 23.
^a Prov. 5. 11.
^b Prov. 6. 32.

1. By a ^w seasonable and ^x moderate use of God's Creatures ordained for that end.
2. By a prudent ^y avoiding of Dangers.
3. By flying all Sins: and particularly ^z Murder and Uncleanness, which are noted to be especially destructive to the ^a Body and ^b Soul of him that commits them.

COMMANDMENT VII.

SECTION XXVIII.

Thou shalt not commit adultery.] In this seventh Commandment, which concerns man's Chastity are forbidden,

^c Matt. 5. 27, 28.
^d 2 Pet. 2. 14.
^e Prov. 7. 30.
^f Eph. 5. 3.
 Eph. 4. 29.

Adulterous or
 lascivious

1. ^c Thoughts,
2. ^d Looks,
3. ^e Attire,
4. ^f Words, and

5. ^g Actions.

5. Acts of ^a Adultery and Fornication; ^b Gal 5. 19.
also 6. ^b Unlawful Marriages. ^b Luke 16. 18.

Beside these Sins more directly against this Commandment, are herein also forbidden such Sins as become occasional to these: Idleness, Excess in eating and drinking, and the like.

In the same Commandment are enjoined Chastity and Modesty in ¹ Thoughts, ¹ Behaviour, and ¹ Apparel; as also ^m Sobriety and Vigilance.

¹ 1 Thes. 4. 4, 5.
^k 1 Peter 3. 2.
^l 1 Tim 2. 9.
^m 1 Peter 5. 8.

COMMANDMENT VIII.

SECTION XXIX.

Thou shalt not steal.] In this eighth Commandment, which concerns Man's Goods, are forbidden these Sins:

1. ^a Covetous Desires. ^a Psal. 119. 36.
2. ^a Bribery. ^a Isa. 1. 23.
3. ^p Withholding other Men's dues. ^p James 5. 4.
4. ¹ Defraudation, or deceitful Stealth. ¹ 1 Thes. 4. 6.
5. ^p Oppression, or violent Robbery. ¹ Luke 3. 14.
6. ^a Sacrilege, or robbing of God. ¹ Mal. 3. 8.

In the same Commandment is enjoined these Duties.

1. ¹ To give to all their dues. ¹ Rom. 13. 7.
2. ^a To live in a lawful Calling. ^a Eph. 4. 28.
3. ^w To be diligent in that Calling. ^w 2 Thess. 3. 11, 12.
4. ^x To restore that which hath been stolen. ^x Ezek. 33. 15.
5. ^y To give charitably to the poor. ^y Prov 3. 27.
6. ^z To avoid the company of the breakers of this law. ^z Prov. 29. 24.

COMMANDMENT IX.

SECTION XXX.

Thou shalt not bear false witness, &c.] In this ninth Commandment, which concerns Man's good Name, are forbidden these Sins:

1. ^a Lies. ^a Eph. 4. 25.
2. ^b Groundless Jealousies. ^b 1 Sam. 22. 13.
3. The ^c raising, ^d taking up, or ^e divulging of false or malicious Reports. ^c Exod. 23. 1.
^d Psal. 15. 3.
^e Prov. 10. 12.
^f & Lev. 19. 16.

¹ 1 King^s 22.
9, 10

4. ¹ The suborning or encouraging of false Witnesses.

² Eph. 4. 15.

In the same Commandment are enjoined these Duties, which maintain ² Veracity and Charity :

^h Zech. 8. 19.

1. ^h To love and ¹ speak the truth.

¹ Eph. 4. 25.

2. ² To preserve our own Reputation.

² Phil. 4. 8.

3. Seasonably to vindicate ¹ ourselves and our ^m innocent Neighbours.

¹ Acts 25. 8.

^m Luke 23. 41.

4. ⁿ To cover the infirmities of others.

¹ Sam. 19. 4, 5.

ⁿ Prov. 17. 9.

COMMANDMENT X.

SECTION XXXI.

Thou shalt not covet thy neighbour's house, &c.] In this tenth Commandment, which especially concerns Man's desires, are forbidden,

^b Col. 3. 5, 6.

1. In general, ^o sinful lust, and the first motion of general corruption.

^{Gal.} Gal. 5. 17.

^p James 1. 14.

^q Mic. 2. 2.

^r Jer. 5. 7, 8.

^s Acts 20. 33.

2. In particular, the coveting our Neighbour's ¹ House, ¹ Wife, Servants, and ^o other goods belonging to him.

In the same Commandment are enjoined these Duties :

¹ 1 Cor. 9. 25.

1. ¹ To regulate our affections.

^u Tim. 2. 12.

2. ^u To restrain sinful Desires.

^w Heb. 13. 5.

3. ^w To be content with our present estate. And for the attaining of this Contentment, we must use the means; namely,

² 1 Cor. 7. 20.

^y Ecclef. 5. 10.

^z Gen. 32. 10.

Meditation upon

- | | |
|---|---|
| { | 1. ² God's appointments. |
| | 2. ^y The Creature's insufficiency. |
| | 3. ^z Our own unworthiness. |

SECTION XXXII.

^a Matt. 22. 40.

^b Acts 24. 16.

^c 1 John 4. 21.

^d Luke 10. 27.

I learn two things: my Duty towards God, &c.] The ^a two branches of Love to God and Man, compleat a Christian's duty, and are not to be ^c separated. ^d God must be loved above all things; and that for his own sake.

Lev. 19. 18.

^e A Man's Neighbour must be loved as himself; and that for God's sake.

A Man's

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A Man's Neighbour is any ^f other person beside himself, that stands in ^s need of his help; though he be of ^a another Nation or Religion; yea, though he be ^h his ⁱ professed enemy.

A Man loves his Neighbour as himself, when he loves him with the same kind of love, which he owes to himself; and that is,

1. ^k Pure, not for gain;
2. ^l Sincere, not feigned;
3. ^m Fervent, and constant.

^f Rom. 13. 8.
^s Luke 10. 26,
33, 36, 37.
^h John 4. 9.
ⁱ Exod. 23. 4,
5.

^k Luke 6. 32,
35.
^l 1 John 3. 18.
^m 1 Pet. 4. 8.

SECTION XXXIII

—To call for by diligent Prayer.] Prayer is calling upon God with the ^a Heart, and sometimes with the voice, as well in ^a ^o prescript Form of words, as in ^p occasional Expressions. Prayer ought to be made

^a Hof. 7. 14.
^o Luke 11. 2.
^p 2 Sam. 15. 31.

1. ^q To God, as the ^r only object of religious worship;
2. ^s In Faith, and according to the will of God;
3. ^t In Sincerity of Heart, and with the ^u use of means to attain what is desired;
4. ^v Through the mediation of Christ, and ^w with Charity to Men;
5. With ^x Fervency, and ^y Perseverance.

^q Rom. 10. 13.
^r Matt. 4. 10.
^s James 1. 6.
^t Psal. 145. 18.
^u Neh. 2. 4, 5.
^v John 16. 24.
^w Mark 11. 25.
^x James 5. 16.
^y Luke 18. 1.

THE LORD'S PRAYER.

SECTION XXXIV

In the Lord's Prayer, (which is so called, because ^a taught us by our Lord Jesus Christ) are contained the Preface, six Petitions, and the Doxology or Conclusion.

^a Luke 11. 1, 2.

The

THE PREFACE.

Our Father, which art in Heaven,] In this Preface we are taught to direct our Prayers to God in the Heavens: because he only is every where present, receive all our petitions, though but conceived in our heart.

• Lam. 3. 41.

• 1 Kings 8. 38.
39.

• Matt. 6. 26.

32.
Matt. 7. 11.

Pfal. 103. 13.

• 1 John 5. 14.

15.
• Psal. 115. 3.

• Ecclef. 5. 2.

As he is our Father, he is most willing to relieve: and we ought to come unto him with humble Confidence.

As he is in Heaven, he is most able to relieve: and we ought to come unto him with holy Reverence.

In that we are taught to say, *Our Father,* ther, we are commanded to pray for another, as brethren: and we ought to come unto God with brotherly Charity.

• 1 Thes. 5. 25.

• Zeph. 3. 9.

PETITION I.

SECTION XXXV.

Hallowed be thy Name.] The three first Petitions concern God's Glory; the three last concern our own Wants.

In this first Petition, we are taught to desire and endeavour first and chiefly the glorification of God's holy Name.

By the Name of God is meant, in general, God himself; in particular

• 1 Kings 5. 5:

• Exod. 6. 3.

• Exod. 34. 5.

6.

• Psal. 138. 2.

Tit. 2. 5.

Exod. 35. 2.

• Lev. 10. 3.

are meant { 1. his Titles; as, Lord God, &c.
2. his Attributes; as his Mercy, Justice, &c.
3. his Memorials; as, his Temple, Word, Day, &c.

To Hallow, or Sanctify, signifieth to consecrate to an holy use, or to glorify.

So that in this Petition we pray, that the great Name of our God, and our holy Profession be not blasphemed, but glorified by ourselves and others; by thought, word, and deed.

• Rom. 2. 24.

• Psal. 72. 19.

• 1 Pet. 3. 15.

• Rom. 15. 6.

• Matt. 5. 16.

PETITION II.

PETITION II.

SECTION
XXXVI.

Thy Kingdom come.] In this second Petition we are taught to pray, that the Kingdom of God may be established; and that the contrary Kingdoms of Satan, Sin, and Death may be destroyed. The Kingdom of God is threefold; namely,

1. Rom. 5. 21.
2. Rom. 6. 14.

The Kingdom of { 1. Power.
2. Grace.
3. Glory.

1. The Kingdom of Power is that, whereby God ruleth over all Creatures, though his professed enemies. And concerning this we pray, that he would order all things for the glory of his Name, and the good of his people.

2. The Kingdom of Grace is that, whereby God ruleth in the hearts of his Children, by his Word and Spirit. And concerning this we pray, that he would deliver us from the power of darkness, increase our Graces, and propagate his Gospel.

3. The Kingdom of Glory is in Heaven. And concerning this we pray, that God would finish these days of Sin, and send his Son Jesus Christ in the clouds for the accomplishment of our Salvation.

In praying that God's Kingdom may Come, we desire that his Spiritual dominion may be settled, where it is not received; and may be enlarged, where it is received.

PETITION III.

SECTION
XXXVII.

Thy will be done.] In this third Petition is expressed the matter, and the manner of our obedience to God.

The matter of our obedience is, that God's Will may be done, and not ours. And

1. Luke 22. 42.

The Catechism Briefly Explained.

And this will of God is two-fold:
 * Deut. 29. 29. namely, { 1. Secret, and
 { 2. Revealed.

Concerning God's Secret Will, which
 f Acts 21. 13. requireth Acquiescence in his Providence, where the purposes of it are
 1 Sam. 3. 18. known to us, we pray for patient submission to it.
 2 Matt. 26. 42.

Concerning God's Will revealed in his
 h 1 Cor. 15. 58. Word, which requireth active Obedience, we pray that he would both teach
 i Psal. 143. 10. us to know it, and enable us to perform it.
 Phil. 2. 13.

The manner of our Obedience is the
 k Psal. 103. 20, pattern of the holy Angels in Heaven,
 21. to whose Obedience our Saviour refers
 us as perfect.

PETITION IV.

SECTION
XXXVIII.

1 Acts 17. 25. *Give us this day, &c.]* In this fourth
 Petition we are taught to profess our dependence upon God for this present life,
 and the supports of it.

By Bread, are meant all outward comforts necessary for this life.

m 1 Thes 3. 12. By ^m Our Bread, is meant that which
 is procured by direct and honest means.

By Daily Bread, is meant that which
 n Prov. 30. 8. is ⁿ convenient for our present conditions
 and occasions.

By saying to our Heavenly Father, Give
 us our Bread; we desire it may be given
 o Exod. 23. 26. us with his Fatherly blessing.

By saying, This day; we intimate the
 reasonableness of being contented with
 p 1 Tim. 6. 8. present necessities.

And by thus praying, 1. We cast our
 q Phil. 4. 6. cares upon God, 2. We acknowledge
 r Matt 7. 11. that we obtain all good things from his
 Ps 104. 27, 29. fatherly hand, and, 3. His good creatures
 s 1 Tim. 4. 4, are sanctified to us.

And if we be required thus daily to
 t Matt. 6. 33. seek food for our frail Bodies; much
 more

we are we obliged to pray for the spiritual food of our Souls. *John 6. 27.*

PETITION V.

SECTION XXXIX.

And forgive us our trespasses, &c.] In this fifth Petition we are taught to beg pardon for Sin; as we beg our necessary food in the former.

By trespasses, which are sometimes compared with debts, are meant Sins, which we become in a manner indebted to the justice of God.

Therefore we pray, 1. That God would not exact of us the penalty of Sin;

That he would accept of Christ's satisfaction for us; and 3. That he would

Christ's sake discharge us from the debt. And so forgiveness is an Act of

God's justice in reference to Christ;

it an act of mercy to the Sinner.

Our forgiving the Trespasses of others

used as a Condition in the sight of God,

and an obligation to ourselves, so to forgive others, as we desire God to forgive

Psal. 130. 3.

2 Cor. 5. 21.

Epil. 1. 32.

Acts 20. 28.

Mich. 7. 18.

Mark 11. 25.

PETITION VI.

SECTION XL.

And lead us not into temptation, &c.] In this sixth Petition we are taught to pray

for deliverance from the power of Sin;

we pray in the former Petition to be

delivered from the guilt and condemnation

of it.

We pray conditionally, if it please

God, to be delivered from Temptation;

but we pray absolutely to be delivered

from the Evil of it.

Though God be pleased to try us, yet

properly he tempteth, or enticeth not

to evil: however, for our sins, he may

both suffer Satan to tempt us to Sin,

and

Rom. 8. 1.

Rev. 3. 10.

John 17. 15.

James 1. 13.

2 Sam. 24. 1.

1 Chron. 21. 1.

1 1 Sam. 16. 14. and may^t withdraw the assistance of his
 Pl. 51. 11. 12. holy Spirit from us.

If it please God that we be tempted
 our Prayer is, that he will,

1 Psal. 23. 4.

1. ^t Be with us in.

1 1 Cor. 10. 13.

2. ^t Support us under } the Temptation.

1 2 Peter 2. 9.

3. ^m Deliver us out of } the Temptation.

There is the evil One, which is Satan
 and the evil Thing, which is Sin: and

1 Ps. 119. 133.

we pray to be^t delivered from the do-

1 Matt. 26. 41.

minion of both, because^t Prayer is an
 especial means to preserve us from the
 danger of temptation to Evil.

THE DOXOLOGY.

SECTION XLI.

For thine is the Kingdom, &c.] The

Conclusion of the Lord's Prayer is both
 a form of Thanksgiving, such as had been

1 1 Chron. 29.

anciently^t used by David; and also

11.

Reason, why the foregoing Petitions are
 presented to our Heavenly Father. The

reason is, because unto him belongeth

1 Ps. 96. 7, 10.

all Dominion, Power, and Glory.

By Kingdom, is meant Authority and

1 Ps. 22. 28.

right of Dominion over all.

1 2 Chron. 20.

By Power, is meant^t Almighty ability

6.

to command all.

1 Rev. 5. 13.

By Glory, is meant that^t Honour arising
 from the excellency of God's good-
 ness and greatness, which is due to him
 from all Creatures.

1 Dan. 2. 37.

By For Ever, is shewed, that, though

Dominion, Power and Glory, do in
 some respect belong to Earthly Princes

1 1 Tim. 1. 17.

yet^t originally, eminently and eternally,
 they belong only unto God.

1 Jer. 28. 6.

AMEN, or^t So be it, signifieth^t Ap-

1 1 Cor. 14. 16.

probation, ^t Assurance, and ^t Desire of

1 2 Cor. 1. 20.

accomplishment.

1 2 Kings 1. 36.

Wh

The Catechism Briefly Explained.

What desirest thou of God in this Prayer?

There are four parts of Prayer: namely, Supplication, Petition or Prayer properly so called, Intercession, and Giving Thanks.

1. Supplication, or Deprecation is made for the avoiding of the evil of Sin and Punishment. And to this belong the Confession of Sin, and the observation of religious Fasting.

2. Petition, or Prayer, is made for the attaining of good things Spiritual, or Temporal.

3. Intercession, or Prayer for others, is made for those whom God requireth us to pray for.

4. Giving of thanks is returned for good things received. And to this belong the singing of Psalms, and the observation of Religious Feasting.

Prayer supposeth a sense of want; and Thanksgiving supposeth a sense of enjoyment.

What God hath required, or promised; must be prayed for; and what he hath forbidden, must be prayed against.

SECTION XLII.

1 Tim. 2. 1.

Hos. 14. 1.

Dan. 9. 3, 4.

Phil. 4. 6.

James 5. 16.

Heb. 13. 15.

Pf. 81. 1, 2, 3.

James 1. 5.

Pf. 103. 2.

Pf. 119. 4, 5.

1 Chron. 17.

Pf. 119. 133.

THE SACRAMENTS.

SECTION XLIII.

Exod. 13. 48.

Matt. 28. 19.

Matt. 26. 26.

Col. 2. 11, 12.

Acts 2. 41.

1 Cor. 5. 7, 8.

Two Sacraments only, &c.] As there were two chief Sacraments of the Old Testament; namely, Circumcision, and the Passover: so there are two Sacraments of the New Testament; namely, Baptism, and the Supper of the Lord.

By Baptism, which answereth to Circumcision, we are admitted into the Church of Christ: and by the Lord's Supper, which answereth to the Passover,

The Catechism Briefly Explained

over, we declare our continuance in the same, and claim the benefits of the Christian Covenant,

^r Acts 2. 42.

^v John 3. 5.

Baptism setteth forth new ^u Birth: and therefore it is administered but once. The Lord's Supper setteth forth Spiritual Food; and therefore it is administered ^x often.

^w John 6. 55.

^x I Cor. 11. 26.

—*Outward and visible sign*—ordained by Christ himself, &c.] Christ in his gracious condescension to us, ordained Sacramental Signs, 1. To ^y inform our understandings; 2. To ^z refresh our memories, and 3. To ^a excite our affections.

^y I Cor. 13. 26.

^z Luke 22. 19.

^a Zech. 12. 10.

—*As a means whereby we receive*, &c.] The outward Signs do ^b signify, ^c exhibit, and ^d seal the Spiritual Graces to the believing receiver.

^b Gen. 17. 11.

^c Matt. 26. 26.

^d Rom. 4. 11.

Two parts.] The use of the outward Signs, both in ^e Baptism and the ^f Lord's Supper, is warranted by God's command and the benefit of the inward Grace, both in that ^g first and ^h second Sacrament, is assured by God's promise.

^e Matt. 28. 19.

^f I Cor. 11. 23.

^g Acts 2. 38.

^h I Cor. 10. 16.

SECTION XLIV.

Water wherein the person is baptized &c.] Baptism signifieth a ⁱ washing, or application of water, by dipping or sprinkling, in the name of the blessed Trinity, and was instituted by Christ to denote our being regenerate, and the necessity of our being cleansed from the pollution of ^k Sin.

ⁱ Acts 22. 16.

^j Matt. 28. 19.

^k Titus 3. 5, 6.

A death unto Sin, &c.] By the Baptism of Water therefore is signified and sealed the ^l washing of Regeneration, and sanctification of the Spirit; for the ^m Purging and ⁿ Mortification of Sin, and for the ^o Resurrection to newness of life.

^l Titus 3. 5.

^m Acts 22. 16.

ⁿ Rom. 6. 2, 3.

^o Verſe 4.

—*being by nature born in Sin*, &c.] There are three states of Man in this World: 1. The state of ^p Innocency, wherein the first Man was Created ^q after the Image of his Maker.

^p Eccl. 7. 29.

^q Gen. 1. 26.

2. The state of ^r Sin, into which Man
all by disobedience; and in which ^v all
men are naturally born.

^r Rom. 5. 12.
^v Eph. 2. 3.

3. The state of ^r Grace, into which
Man is delivered by ^v Christ.

^r Rom. 6. 14.
^v Eph. 2. 4, 5.

Repentance, whereby they forsake Sin;]
Repentance and Faith are two chief con-
ditions of the Christian Covenant preach-
ed by ^v Christ, and his holy ^v Apostles.

SECTION
XLV.

True Repentance, which is a ^v turning
from sin unto God, hath four parts:
namely,

^v Mark 1. 14,
^v Heb. 6. 1.
^v Acts 2. 38.
^v Acts 16. 30.
^v 2. Cor. 7. 10.

1. Contrition, or ^v godly sorrow; which
grieveth for Sins committed.

2. Confession of Sin: which is to be
made always unto ^v God, and in some
cases unto ^v Men.

^v John 1. 9.
^v James 5. 16.

3. Restitution in some cases; which is
to be made to the ^v injured Person, or to
such ^v others as God hath appointed.

^v Ezek. 33. 15.
^v Numb. 5. 8.

4. Conversion, which is a ^v turning
from every known Sin, to the ^v practice
of the contrary Duty.

^v Ezek. 18. 31.
^v Eph. 5. 11.

*Faith, whereby they stedfastly believe the
promises, &c.]* The same Faith, which
firmly assenteth to the Articles of belief,
embraceth also the promises of the Gos-
pel, and with ^v full assurance applieth
them; as being made unto us by a God,
who is ^v faithful and ^v able to perform
them.

^v Heb. 11. 13.
^v Heb. 10. 22.

Why are Infants baptized, &c.] ^v Infant-
members of Christian families are now
capable of the benefit of God's Cove-
nant in ^v Baptism, as ^v Children in reli-
gious families were anciently capable to
enter into Covenant with God, in ^v Cir-
cumcision.

^v Heb. 11. 13.
^v Rom. 4. 20,
^v 21.
^v 2. Cor. 7. 14.

*Because they promise them both by their
Sureties:]* As Children were healed by
Christ upon the faith of their ^v fathers,

^v Acts 16. 33.
^v Deut. 29. 10,
11, 12.
^v Gen. 17. 13.

mothers,

^v Mark 9. 17,
24, 25.

9 Matt. 15. 22, 28. mothers, and other friends: so they be admitted to be cleansed by Baptism, upon the profession of their friends as sureties.

Infants, as having been baptized, to be educated and instructed in the Christian Faith, so that when they come to age, and are capable, they are obliged to the actual performance of * Repentance and || Faith, which in Baptism were promised for them.

* Acts 17. 30.

|| Acts 19. 18.

SECTION XLVI.

* 1 Cor. 10. 21.

* 1 Cor. 11. 20.

* Acts 20. 7.

* Heb. 10. 12.

* 1 Cor. 11. 26.

* John 6. 53.
57.

* Psal. 104. 15.

* John 6. 58.

SECTION XLVII.

* 1 Cor. 11. 23.

* Verse 24.

* Matt. 26. 27.

* Verse 28.

For the continual remembrance of the Sacrifice, &c.] The second Sacrament of the New Testament is called in Scripture the * Lord's Table, the * Lord's Supper, and the * breaking of Bread. And beareth the name of the Lord Jesus Christ, as being a standing memorial of the * Sacrifice of himself once offered: and so is to continue in his Church, until his second * coming, at the end of the world.

Bread and wine, &c.] Christ was pleased to set forth our most * intimate Communion with him, by enjoining us to receive such food as is most useful for the maintenance of life, bread being the food of most.

Bread is a sort of necessary food, of most common, daily, and wholesome use: and Wine the liquor, which serveth not only to quench thirst, but also to relieve bodily infirmities. So that * Bread and Wine, being most excellent in their kind, do fitly set forth that * perfect spiritual nourishment, which is to be found in Christ.

The Body and Blood of Christ, &c.] The * Bread broken, signifieth the * Body of Christ broken for us: and the * Wine poured out, signifieth the * Blood of Christ shed for us.

The Bread and Wine administered, signify and seal the giving of Christ, ¹ John 6. 51. with all the benefits of his Death to the believer. ² 1 Cor. 11. 26

The Body and Blood of Christ are spiritually received by the worthy Communicant, through the grace ^h of Faith. ^h 1 Cor. 10. 16.

SECTION XLVIII.

The strengthening and refreshing of our souls, &c.] As the Soul, or inward Man, be here fed, is a ¹ Spirit: so the Body and Blood of Christ is ² spiritual food, and is to be received after a spiritual manner. ¹ Prov. 18. 14. ² John 6. 63.

¹ Bread and Wine at the Lord's Table, ¹ Matt. 26. 26, 29. are not changed in nature, but in use; being outward Signs ordained, according to the nature of Sacraments, to signify ^m something which is inward and spiritual. ^m 1 Cor. 11. 25.

To examine themselves, &c.] To the worthy receiving of this holy Sacrament, is required ⁿ Self-examination, which supposeth a competent ^o Knowledge of himself in the Communicant. ⁿ 1 Cor. 11. 28. ^o Verse 29.

We must examine ourselves concerning these particulars.

1. ^p The sincerity of our Repentance ^p 1 Cor. 11. 31. for sins past.

2. Our ^q purpose of Reformation for ^q the time to come. ^q Isa. 1. 17, 18.

3. The ^r exercise of true Faith, in ^r John 7. 37, 38. thirsting after Christ.

4. Our ^s Thankfulness to God for the ^s Acts 2. 46, 47. benefits here received from him.

5. Our ^t Charity to Men, in freely ^t Matt. 5. 23, 24. giving to, and forgiving them; as ^u God ^u Matt. 10. 8. doth here deal graciously with us.

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ADVERTISEMENT

TO THE READER.

IN regard the short explicatory Notes first placed in this Manual, which have now several times pass'd the Press, are by experience found less serviceable to the instruction of Youth; because most private Instructors are not able, and most others not willing to undergo the trouble of framing such leading Questions out of them, as may answer the design of Catechization; it hath been therefore thought fit, that, out of the same Notes, should be orderly fram'd a Draught of Questions with their Answers, for an Essay; and these here, with the Notes, presented to the Catechist. That it may not be said of this small furniture of Doctrinals, what was sometime said of bodily food [in Lam. iv. 4.] The Children ask bread, and no man breaketh it unto them. Now of this Catechistical Supplement, the Reader may please to take the following Account.

The frame of Questions is distinguish'd into Paragraphs or Sections, which are noted in the Margins thus, [SECTION I, II, III, &c.] and do correspond with the like Marginals now also Printed with the Notes themselves. The number of forty and eight Sections, doth (as it happens) almost sort with the number of Sundays in the Year; especially, if a few Sacrament Sundays be abated. But the reason of this distinguishing into Paragraphs, was partly to comply with the known distinctions of the Creed, Decalogue, and Lord's Prayer, into their respective Articles, Commandments, and Petitions; and partly to measure out to Young and Narrow Capacities certain prepared Portions. Yet this howsoever is done with this reserve, that if any either dislike such Division in general,

al, or this here used, in particular, he be entreated to
 over the present notification of Sections, and to
 ke such other measures, by joining two or more of the
 aragraphs, into one, or by dividing one of them into
 ore, as may best comport with his own design and
 easions.

But the stinting each Section to the precise number
 four Questions and Answers, and only four Proofs,
 ay seem to stand in need of a larger Apology: it being
 onfessed at all hands, that the Materials of the several
 aragraphs do not equally require the same compass of
 xplication. Yet to this also it must be said, that this
 as likewise done in condescension to young Learners,
 whose memories must be encouraged with short and easy
 asks.

It might be wished, that such a middle rate of Docu-
 ments could be fixed, as would neither be found too
 any, nor too few for the various circumstances that
 tend this service. And yet even such an exquisite Mo-
 el would not attain the end of Catechization, without
 prudence, condescensiveness, and assiduity of an In-
 ructor; whereas the most inartificial Composition of
 catechistical Doctrines now extant among us, being se-
 ended with a Competency of those Qualifications in the
 catechist, will undoubtedly in time turn to very good
 account. But for the present, it is sufficient that all
 generally agree, that Guides of Youth must drive on
 gently, as the Children be able to bear. As to this
 Essay in particular, it is again desired, that the Cate-
 chist use his own liberty and judgment, in laying aside
 any of these Questions which seem superfluous, and raising
 any other that may seem more convenient; as also, in bor-
 rowing more Proofs for their confirmation, either from the
 Margin of the parallel Sections of the Notes, or from his
 own better acquaintance with holy Scripture.

It remains to be noted, that if the sense of each Position
 had been shared between the Question and Answer, (as
 is usual in other Catechisms) as well the Repetitions
 of the Answers, as the Lines in the Manual itself, had
 been

been considerably fewer than they now are: but this expedient was purposely declined. For by repeating the import of each Question in its respective Answer, and making the Answers entire Propositions; it is hoped the memories of young Christians may hereby be furnished with a lasting stock of Christian Aphorisms, which by these means are become more plain, and easy to be learnt and retained.

But if, notwithstanding what is now said, the supercilious in this our Age shall disdain all such condescending endeavours, as intolerably mean and pedantick; let such be put in mind, that the same pedantry and indulgence to tender Years were by these methods chiefly designed. And that with somewhat the more encouragement and hope of success, in that the great Apostle of the Circumcision, Saint Peter, was commanded [in John xxi. 15, 16] to feed the Lambs of Christ, as well as his Sheep; and that great Master of human Learning, as well as Doctor of the Gentiles, Saint Paul, thought it no disparagement to feed Babes with Milk, as well as to minister strong Meat to Men of higher attainments. 1 Cor. iii. 2. Yea, the same holy man, who was not inferior to the very chiefest Apostles, hath [in 1 Cor. xiv. 19] thus openly professed of himself; I had rather, saith he, speak five words with my understanding, than by my voice I might teach (or Catechize) others also, than ten thousand words in an unknown Tongue.

AN
E S S A Y
OF
QUESTIONS and ANSWERS
ORDERLY FRAMED OUT OF THE
FOREGOING NOTES.

Question. *WHY is your first Name called a Christian Name?* SECTION I.

Ans. My first Name is called a Christian Name, because it was given me when I was ^a Baptized into *Christ*: and ^a Gal. 3. 27. therefore also I am called a Christian.

Quest. *What was done for you, when you were Baptized?*

Ans. When I was Baptized, there were three Christian Privileges conferred upon me; and three Christian Duties promised, to be performed by me.

Quest. *Who did promise for you in Baptism?*

Ans. In Baptism my God-fathers and God-mothers did promise for me, by the appointment of my Parents, of ^b whom ^b Eph. 6. 4. God requireth that I be taught the duty of a Christian.

Quest. Which are the three Christian Privileges conferred upon you in Baptism.

Ans. The first Christian Privilege conferred upon me in Baptism is, that I was made a ^c Member of the Church of Christ. The second Privilege is, that I was made a ^d Child of God by adoption. The third Privilege is, that I was made an Heir of God to an heavenly Kingdom.

SECTION II.

Quest. Which are the three things promised in Baptism, to be performed by you?

Ans. The first thing promised in Baptism, to be performed by me is, that I should renounce my three spiritual Enemies. The second thing promised for me is, that I should believe the Articles of the Christian Faith. The third thing promised for me is, that I should keep the ten Commandments.

Quest. Which are your three spiritual Enemies?

Ans. My three spiritual Enemies are the Devil, the World, and the Flesh.

Quest. What is the Devil?

Ans. The Devil is an evil Spirit, or lost Angel.

Quest. Why is the Devil called an Enemy?

Ans. The Devil is called an Enemy and Adversary, because he ^e tempteth to sin, ^f accuseth for sin, and ^g hindreth from doing good.

SECTION III.

Quest. What mean you by the World your second spiritual Enemy?

Ans. By the World I mean those ^h Men and Vanities of this present World, by which I am tempted to sin.

Quest. How are the Vanities of the World distinguished?

Ans.

^c Matt. 4. 3.

^f Rev. 12. 10.

^g Zech. 3. 1.

^h 1 John 2. 15.

Answ. The Vanities of the World are distinguished into the ¹ lust of the Flesh, ¹ 1 John 2. 16. which is Pleasure; and the lust of the Eyes, which is Riches; and the pride of Life, which is Honour.

Quest. What mean you by the Flesh, your third spiritual Enemy?

Answ. By the ² Flesh I mean the natural corruption, and unmortified lusts in the soul of Man. ² Rom. 8. 7.

Quest. Why is this Flesh called an Enemy?

Answ. The Flesh is called an Enemy, because it ¹ hindreth from doing good, ¹ Gal. 5. 17. and inclineth to do evil.

SECTION
IV.

Quest. What is the second thing which was promised for you in Baptism?

Answ. The second thing promised for me in Baptism is, that I should ² believe ² Acts 6. 36, the Doctrine of Christianity. ^{37.}

Quest. What is it to believe as a Christian?

Answ. To believe as a Christian is, so to receive and embrace the truth of the ² Eph. 1. 13. Gospel, as to trust in Christ alone for salvation.

Quest. What then is the Object of a Christian's Faith?

Answ. The doctrinal Object of Faith is, in general the holy Scripture; and more particularly ² the Gospel of salva- ² John 20. 31. tion.

Quest. Why is it necessary that you should believe?

Answ. It is necessary that I believe, because ² God hath commanded me to ² 1 John 3. 23. believe; and because without Faith I ² Mark 16. 16. cannot be saved.

SECTION
V.

9 Psalm 119.
112, 128.

Quest. What is the third thing which was promised for you in Baptism?

Answ. The third thing promised for me in Baptism is, that I should at all times keep all God's Commandments.

Quest. How many Covenants hath God made with man?

Answ. God hath made two Covenants with Man; namely, the Covenant of Works, and the Covenant of Grace.

Quest. By which of these Covenants do you expect to be saved?

Answ. I cannot be saved by the Covenant of Works, which requireth perfect Obedience: but I trust to be saved by the Covenant of Grace, which requireth Faith in Christ.

Quest. What necessity then is there of good works, if you cannot be saved by them?

Answ. Good Works are necessary, for the glorifying of God, for the edifying of my Neighbour, and for the justifying of mine own Faith.

SECTION
VI.

11 Phil. 2. 13.

Quest. What help doth God afford to the performance of good Works?

Answ. To the performance of good Works God giveth both the Will, and the Power.

Quest. How may such Help be obtained from God?

Answ. Help to perform good Works may be obtained from God, by Thankfulness for spiritual mercies already received, and by Prayer for a supply of the same in the time to come.

Quest. How is God's calling us to salvation distinguished?

Answ. God's calling us to salvation is either the common calling of a Nation

12 Matt. 22. 14.

City

Questions and Answers.

39

City, or Family; or special calling of a particular person.

Quest. *What is God's special calling?*

Ans. God's special or effectual calling, is that, whereby he ¹ calleth a person ² out of his natural state of sin, unto Holiness and Salvation; and that ordinarily, by the Gospel preached.

THE C R E E D.

Quest. *What is God?*

SECTION VII.

Ans. God is an eternal ² Spirit, whose Being is of himself.

² John 4. 24.

Quest. *Why do you believe in God?*

Ans. I believe in God, because he is ¹ Father Almighty, and therefore can ² do for me whatsoever he will.

² Matt. 19. 26.

Quest. *Why is God called a Father?*

Ans. God is the ¹ Father of Christ ² from eternity, and for Christ's sake he is also our Father.

² John 20. 17.

Quest. *Why is God called the Maker of Heaven and Earth?*

Ans. God is called the Maker of Heaven and Earth; because, ¹ by his ² word, he made of nothing the World and all things therein, for his own Glory.

² Heb. 11. 3.

Quest. *Why is the Son of God called Jesus?*

SECTION VIII.

Ans. The Son of God is called ¹ Jesus, because he saveth his people from their sins.

¹ Matt. 1. 21.

Quest. *Why is our Saviour called Christ?*

Ans. Our Saviour is called Christ, because he was Anointed to the three Offices of a Prophet, a Priest, and a King.

C 4

Quest.

Quest. Why is Christ called the only Son of God?

John 1. 18. *Ans.* Christ is called the only Son of God, because he only is the Son of God by nature, and from eternity.

Quest. Why is Christ called our Lord?

Phil. 2. 11. *Ans.* Christ is called our Lord, because to him belongeth absolute Dominion over us all, and Obedience from us all.

SECTION IX.

Quest. How many Natures are there in Christ?

Matt. 1. 23.
John 1. 1.

Ans. In Christ, who is but one Person, are two Natures: namely, the Nature of God, and the Nature of Man.

Quest. Why was it requisite our Redeemer should be God?

Heb. 7. 25.

Ans. It was requisite our Redeemer should be God, that he might restore the image of God to us, and us to the favour of God, and so perfect the work of our Salvation.

Quest. Why was it requisite our Redeemer should be man?

Gal. 4. 4.

Ans. It was requisite our Redeemer should be Man, that, being the promised seed of a Woman, he might discharge the price of our Redemption in the same human nature, in which we have sinned.

Quest. Was Christ then made perfect Man?

Heb. 4. 15.

Ans. Christ was made in all things like unto us, but had no sin: for he was conceived by the Holy Ghost.

SECTION X.

Quest. Why was it requisite our Saviour should suffer death?

Lev. 4. 29.

Ans. It was requisite our Saviour should suffer death, because he was made a sin-offering, which by the Law, was to be slain.

Quest. What death did Christ die?

Ans.

Ans. Christ died a^m shameful, painful, and accursed Death upon the Cross. ^{a Heb. 12. 2.}

Quest. Why is it said that Christ was buried?

Ans. It is said that Christ was buried, that it might appear he was certainly^a dead, and did afterwards as certainly^a rise again from the dead. ^{a Acts 13. 29, 30, 31.}

Quest. Why is it affirmed that Christ descended into Hell?

Ans. It is affirmed that Christ descended into Hell, that it might appear he continued under the^o dominion of Death for a time, and overcame Death and Hell. ^{o Rom. 6. 9.}

Quest. Which are reputed the three degrees of Christ's Humiliation?

SECTION
XI.

Ans. The three degrees of Christ's Humiliation are his Birth, Death, and Burial under the dominion of Death. ^{p Phil. 2. 8.}

Quest. Which are reputed the three degrees of Christ's Exaltation?

Ans. The three degrees of Christ's Exaltation are his^a Resurrection, Ascension into Heaven, and Glorification at the right hand of the Father. ^{a Rom. 8. 34.}

Quest. Why was it requisite our Saviour should rise from the dead?

Ans. It was requisite Christ should rise from the dead for our Justification, and also in reference to our Resurrection both in Soul and Body. ^{r Rom. 4. 25.}

Quest. When did our Saviour rise from the dead?

Ans. Our Lord and Saviour^a rose from the dead the third day after his death; which day is therefore called the Lord's Day. ^{a Luke 24. 46.}

Quest. What mean you by Christ's Ascension into Heaven?

SECTION
XII.

C 5

Ans.

Ans. By Christ's Ascension into Heaven, I mean that he did once locally and visibly ^t ascend into the highest Heaven.

^t Eph. 4. 10.

Quest. Why was it requisite our Saviour should ascend into Heaven?

Ans. It was requisite our Saviour should ascend into Heaven, that he might appear in the presence of God for us, fill us with heavenly gifts, and ^u prepare a place in Heaven for us, and receive us into it.

^u John 14. 3.

Quest. What mean you by Christ's sitting at the right hand of God?

Ans. By Christ's sitting at the right hand of God I mean that as King and Judge he sitteth in an estate of Majesty and Power ^w above all Creatures in Heaven and Earth.

^w 1 Peter 3. 22.

Quest. Why was it requisite our Saviour should sit at the right hand of the Father in Heaven?

Ans. It was requisite our Saviour should sit at the right hand of the Father, that he might be perfectly able ^x to subdue all his Enemies, and to intercede for us, and save us eternally.

^x Psal. 110. 1.

SECTION XIII.

^y Acts 17. 31.

Quest. In the last Judgment who shall be Judge?

Ans. In the last Judgment, ^y Christ, as supreme Judge, shall pronounce the final Sentence.

Quest. In the last Judgment, who shall be judged?

Ans. In the last Judgment, all Men, ^z both quick and dead, shall be judged.

^z 1 Peter 4. 5.

Quest. Concerning what shall Men be judged?

Ans. Men shall be judged concerning ^a all things done in this life, whether they be good or evil.

^a 2 Cor. 5. 10.

Quest. By what shall men be judged?

Ans.

Ans. Men shall be judged by the
 * Books of God's Omniscience, of Life, ^b Rev. 20. 12.
 of Man's Conscience, and of the holy
 Scriptures.

Quest. Why do you believe in the Holy Ghost?
 SECTION
 XIV.

Ans. I believe in the Holy Ghost, be-
 cause he is ^c true God. ^c Acts 5. 3, 4.

Quest. What mean you by the Holy Ghost?

Ans. By the Holy Ghost, I mean the
 * Spirit of God, who in respect of his ^d Eph. 4. 30.
 nature, is the third person in the Divine
 Essence.

Quest. Why is the Holy Ghost called the Spirit of God?

Ans. The Holy Ghost is called the
 Spirit of God, because he proceedeth
 from the Father and the Son, and there-
 fore is a Person ^e distinct from them ^e John 14. 16.
 both.

Quest. Why is the Spirit of God called Holy?

Ans. The Spirit of God is called Holy,
 or the Spirit of Holiness, in respect of
 his Office, because he furnisheth our
 hearts with Spiritual and saving Graces, ^f 2 Thess. 2. 13.
 by his work of ^g Sanctification.

Quest. What mean you by the Holy Church?
 SECTION
 XV.

Ans. By the Holy Church I mean
 that ^h Family of believers, or household of ^h Eph. 2. 19,
 God, which is built upon the foundation
 of the holy Prophets and Apostles. ^{20.}

Quest. How is this Church distinguished?

Ans. The Church is distinguished in-
 to the Church visible, which is here upon
 Earth; and the Church invisible, which
 is in Heaven.

Quest. Why is the Church called Ca-
 tholick?

Questions and Answers.

Ans. The Church is called Catholic, or Universal, as comprehending all true Christians howsoever dispersed.

Quest. What is the first Christian Privilege of the Church?

Ans. The first Christian Privilege of the Church is the Communion of Saints, who as ^h fellow-members are united in that mystical Body the Church, wherof Christ is the Head.

SECTION
XVI.

Quest. What is the second Privilege of a Christian?

Ans. The second Privilege of a Christian is the Forgiveness of sins, which is preached to all Men in the name of Christ, and ¹ sealed in Baptism to the penitent believer.

¹ Acts 2. 38.

Quest. What is sin?

² 1 John 3. 4.

Ans. ² Sin is a transgression of the Law of God, and can be forgiven by God only.

Quest. How is sin distinguished?

¹ Psal. 51. 5.

Ans. Sin is distinguished into Original sin, or the ¹ sinfulness of Man's nature; and Actual sin, which is committed in respect of Thought, Word, or Deed.

Quest. What is the just reward of Sin?

^m Col. 2. 13,

Ans. The just reward of Sin is eternal Death, but it is ^m pardonable through the meritorious Death of our Saviour Christ.

SECTION
XVII.

Quest. What is the third Privilege of a Christian?

^a 1 Cor. 15. 54.

Ans. The third Privilege of a Christian is the ^a raising of his Mortal Body from the corruption of the Grave, unto immortal Glory.

Quest. Upon what ground do you believe this Resurrection of your Body?

Ans.

Ans. I believe the Resurrection of my Body, because God hath to this purpose declared ° his power and good pleasure, that he both can and will raise it. 1 Cor. 6. 14.

Quest. How hath God declared he will raise your Body?

Ans. God hath declared he will raise my Body from the Grave, after the Example of the Resurrection of Christ my Lord and Saviour. 2 Cor. 4. 14.

Quest. Shall not the wicked also be raised from the dead?

Ans. There shall be a Resurrection both of the just and unjust; howbeit, the wicked shall not be raised to glory, but to shame and everlasting contempt. 1 Dan. 12. 2.

Quest. What is the fourth Privilege of a Christian?

SECTION
XVIII.

Ans. The fourth Privilege of a Christian is: everlasting Life, or the enjoyment of all true happiness for ever. Psal. 16. 11.

Quest. Wherein doth this true happiness consist?

Ans. This true happiness consisteth in the glorification of the Soul, and Body, and in the everlasting abode with Saints, Angels, and God himself, in Heaven. 1 Cor. 13. 12.

Quest. If this be the Privilege of the Righteous, what then is the Portion of the Wicked?

Ans. The Portion of the Wicked is Eternal Death, or a deprivation of all Comforts. 2 Thess. 1. 9.

Quest. Wherein doth this Eternal Death particularly consist?

Ans. Eternal Death consisteth in the loss of God's presence; and in the enduring of the sting of Conscience, and of the torments of Hell Fire for ever.

Quest.

SECTION
XIX.

Quest. How many Persons are there in the Divine Essence?

Ans. In the Divine Essence, which is but one, there are three distinct Persons; namely, the Father, the Son, and the Holy Ghost, who are distinguished by their Properties.

Quest. What is the Property of God the Father?

Ans. The Property of God the Father is to have begotten the Son, and to create the World.

^u Heb. 1. 2.

Quest. What is the Property of God the Son?

Ans. The Property of God the Son is to be begotten of the Father, and to redeem Mankind.

^w 1 Tim. 2. 5, 6.

Quest. What is the Property of God the Holy Ghost?

Ans. The Property of God the Holy Ghost is to proceed from the Father and the Son, and to sanctify the Elect people of God.

^x 1 Peter 1. 2.

THE COMMANDMENTS.

SECTION
XX.

Quest. Upon how many Tables were the ten Commandments written?

Ans. The ten Commandments were written upon two Tables of stone, with the finger of God.

^y Exod. 31. 18.

Quest. How many ways are the Commandments propounded?

Ans. The Commandments are propounded two ways: that is, Negatively, whereby Sins are forbidden; and Affirmatively, whereby Duties are enjoined.

Quest.

Quest. *What is the Tenor of a Negative Commandment?*

Ans. The Tenor of a Negative Commandment is to forbid every sort and degree of the Sin forbidden; and to enjoin the contrary Duty. Eph. 4. 28.

Quest. *What is the Tenor of an Affirmative Commandment?*

Ans. The Tenor of an Affirmative Commandment is to enjoin every sort and degree of the Duty enjoined; and to forbid the contrary Sin. Mark 7. 10.

Quest. *How is the revealed Will of God distinguished?*

SECTION
XXI.

Ans. The revealed Will of God is distinguished into the unwritten Word of God, and the written Word of God.

Quest. *How long had the Church of God an unwritten Word?*

Ans. The Church of God had his unwritten Word, from the beginning of the World until the time of Moses; and since that time it hath had the written Word, which is called Holy Scriptures. Luke 1. 70.

Quest. *Why is the written Word of God called Holy Scriptures?*

Ans. The written Word of God is called Scriptures, because it is committed to writing; and Holy, because it was written by Holy Men, who were inspired by the Holy Ghost. 2 Peter 1. 20, 21.

Quest. *What is set forth in the Preface to the ten Commandments?*

Ans. In the Preface to the ten Commandments is set forth the Authority of God that commandeth, and the reason of Man's Obedience to him above all others. Hos. 13.

Quest.

 SECTION
XXII.

c Mark 12.
29, 32.

Quest. Which is the first Commandment?

Ans. The first Commandment is Thou shalt have none other Gods but me which concerns the Acknowledgment of the only true God.

Quest. What are the sins forbidden in this first Commandment?

f Psal. 14. 1.

Ans. In the first Commandment are forbidden the sins of such as acknowledge no God, and the sins of such as serve false Gods, or serve not the true God only.

Quest. What is the Duty enjoined in the first Commandment?

g 1 Cor. 8. 6.

Ans. In the first Commandment it is enjoined, that I should acknowledge the only true God for my God.

Quest. Whereby will this your acknowledgment of the true God appear?

h Mark 12. 30.

Ans. My Acknowledgment of the true God will appear by my Loving, Fearing, Obeying, and Trusting him above all others.

 SECTION
XXIII.

i Matt. 4. 10.

Quest. Which is the second Commandment?

Ans. The second Commandment is Thou shalt not make to thyself any graven Image, and so forth: which concerns the Worshipping of the true God only.

Quest. What sins are forbidden in the second Commandment?

k Rom. 1. 25.

Ans. In the second Commandment are forbidden the sins of such as worship Images, or any other Creatures; and of such as neglect, or falsify the Worship of the true God.

Quest. Why must you especially beware of such Idol Worship?

Ans.

Questions and Answers.

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Ans. I must especially beware of the Worship of Idols; because our God is a jealous God, and a severe punisher of Idolatry. Deut. 8, 19.

Quest. What is the Duty enjoined in this second Commandment?

Ans. In the second Commandment is enjoined, that God only be religiously worshipped, in my Body and Spirit, according to his own Will: and to such worshippers he hath promised his especial mercy. John 9. 31.

Quest. Which is the third Commandment?

SECTION XXIV.

Ans. The third Commandment is, Thou shalt not take the Name of the Lord thy God in vain: which concerns the keeping God's Name from profanation. 1 Tim. 6. 1.

Quest. What are the sins forbidden in this third Commandment?

Ans. In the third Commandment are forbidden the sins of such as Blaspheme the Name of God in thought, word, or action; as also the sins of False Swearing or Perjury. Job 1. 3.

Quest. Why must you especially beware of profaning God's holy Name?

Ans. I must especially beware of profaning God's holy Name, because himself hath especially threatened to punish such offenders. 2 Samuel 12, 14.

Quest. What is the Duty enjoined in this third Commandment?

Ans. In the third Commandment it is enjoined, that the Name of God, and whatsoever beareth the Name of God, be used reverently; and that religious Oaths be taken and observed with due care and Conscience. Ezek. 17. 18, 19.

Quest. Which is the fourth Commandment?

SECTION XXV.

Ans.

Ans. The fourth Commandment is *Remember that thou keep holy the Sabbath day, and so forth:* which concerns the observation of ' God's holy Day.

• Gen. 2. 3.

Quest. What is the Duty enjoined in the fourth Commandment?

• Acts 20. 7.

Ans. In the fourth Commandment is enjoined, that on God's holy Day attend upon his Service in Prayer, ' receiving his Word and Sacraments, and in Meditation upon his Works of Creation and Redemption.

Quest. What is the sin forbidden in the fourth Commandment?

• Isa. 58. 17.

Ans. In the fourth Commandment is forbidden the ' engagement of myself or family in worldly Employments on God's holy Day.

Quest. Are no worldly Employments allowable on the Lord's Day?

• Luke 6. 9.

Ans. Upon the Lord's Day are allowable such worldly Employments as concern acts of Piety, ' Charity, and Necessity.

SECTION XXVI.

• Eph 6. 2, 4.

Quest. Which is the fifth Commandment?

Ans. The fifth Commandment is *Honour thy Father and thy Mother:* ' which is the first Commandment with promise, and concerns the mutual Duties of Inferiors and Superiors.

Quest. What is the Duty of Inferiors to Superiors?

• Lev. 19. 3.

Ans. The Duty of Inferiors to Superiors is to give them Honour: by which is meant ' Fear, Reverence, Obedience, and Maintenance.

Quest. What mean you by Father and Mother?

Ans.

Ans. By Father and Mother I mean, not only natural Parents, but also ⁷ Governors in State, Church, and private families. y Rom. 13, &c.
Heb. 13. 17.
2 Kings 5. 13.

Quest. What is the Duty of Superiors to Inferiors?

Ans. The Duty of Superiors to Inferiors is to ² Govern, Protect, Sustain, ² 1 Pet. 5. 2. and Instruct them.

Quest. Which is the sixth Commandment?

SECTION XXVII.

Ans. The sixth Commandment is, Thou shalt do no murder: which concerns the preservation of Man's Life.

Quest. What are the sins forbidden in the sixth Commandment?

Ans. In the sixth Commandment is forbidden, not only the Murderous shedding of Blood, but also ² Hatred, ² John 3. 15. revengeful Anger, and grievous Reproach.

Quest. What is the Duty enjoined in this sixth Commandment?

Ans. In the sixth Commandment it is enjoined, that my own and my Neighbour's Life be preserved: which is done, partly by a ² seasonable and moderate use ² Eccl. 10. 17. of God's Creatures, ordained for that end.

Quest. What is further required to preserve Man's Life?

Ans. To preserve Man's Life, is also required the avoiding of bodily Danger, and chiefly, the flying of ² Sin. c Psal. 55. 23.

Quest. Which is the seventh Commandment?

SECTION XXVIII.

Ans. The seventh Commandment is, Thou shalt not commit Adultery: which concerns the ² preservation of Man's ² 1 Thess. 4. 3, 4, 5. Chastity.

Quest.

Quest. What are the sins forbidden this seventh Commandment?

Ans. In this seventh Commandment are not only forbidden actual Adultery and Fornication; but also Lascivious looks, fires, words, attire, and behaviour.

Quest. What other sins are forbidden this seventh Commandment, as inducements to Uncleanneſs?

Ans. Inducements to Uncleanneſs are exceſs in eating and drinking, idleneſs, and the like: which are alſo underſtood to be forbidden in the ſeventh Commandment.

Quest. What are the Duties enjoined this ſeventh Commandment?

Ans. In the ſeventh Commandment are enjoined ¹ Chſtity and Modeſty, pure thoughts, and all manner of converſation; as alſo Sobriety, and Vigilancy.

SECTION XXIX.

Quest. Which is the eighth Commandment?

Ans. The eighth Commandment is *Thou ſhalt not ſteal*: which concerns the preſervation of Man's Goods, or Property.

Quest. What are the ſins forbidden in the eighth Commandment?

Ans. In the eighth Commandment are not only forbidden the acts of violence and fraudulent Theft; but alſo ^a Covetouſneſs, Bribery, and withholding others Men's dues.

Quest. What are the Duties enjoined in this eighth Commandment?

Ans. In the eighth Commandment are enjoined the ¹ reſtoring and ſecuring to all their Dues; as alſo, the relieving of the Poor.

Quest

Quest. What other Duties are enjoined in the eighth Commandment, as means to preserve from the sin of Theft?

Ans. Means to preserve from the sin of Theft are the living and ^klabouring in a lawful Calling, as well as Contentments, and avoiding of thievish and bad companions: which are also enjoined in the eighth Commandment.

^k Eph. 4. 28.

SECTION
XXX.

Quest. Which is the ninth Commandment?

Ans. The ninth Commandment is, *Thou shalt not bear false witness against thy neighbour*: which concerns the preservation of Man's good name, by the ^lTestimony of Veracity and Charity.

^l Eph. 4. 15.

Quest. What are the sins forbidden in the ninth Commandment?

Ans. In the ninth Commandment are not only forbidden the raising and promoting of false or malicious Reports, but ⁿall sorts of Lies.

ⁿ Eph. 4. 25.

Quest. What are the Duties enjoined in the ninth Commandment?

Ans. In the ninth Commandment are enjoined the ⁿdue preservation and vindication of my own and my Neighbour's good name.

ⁿ Phil. 4. 8.

Quest. What other Duties are enjoined in the ninth Commandment, as means to preserve from bearing false or malicious Testimony?

Ans. The means to preserve from bearing false and malicious Testimony are a love to speak the Truth, with a charitable endeavour to cover the Infirmities of others: which are also enjoined in the ninth Commandment.

ⁿ Prov. 17. 9.

Quest.

 SECTION
XXXI.

Quest. Which is the tenth Commandment?

Ans. In the tenth Commandment is *Tbou shalt not covet thy Neighbour's House, and so forth: which in general, concern the ^p restraining of sinful ^{*} Lusts.*

^p Col. 3. 5, 6.
^{*} Gal. 5. 17.

Quest. What are the particular sins forbidden in the tenth Commandment?

^p Acts 20. 33.

Ans. In the tenth Commandment are particularly forbidden the Coveting my Neighbour's House, Wife, Servant, or any other ^a Goods belonging to him.

Quest. What are the Duties enjoined in this tenth Commandment?

^{*} Heb. 13. 5.

Ans. The Duties enjoined in the tenth Commandment are the regulation of my Desires in reference to other Men's Enjoyments, and ^{*} Contentedness with my own present state.

Quest. What means are here enjoined for the attainment of that Contentedness?

^{*} Eccl. 5. 10.

Ans. Means for the attainment of Contentedness are Meditation upon God's Appointments, upon mine own Unworthiness, and upon the ^{*} Creature's Insufficiency.

 SECTION
XXXII.

Quest. How are the ten Commandments fulfilled?

^t Matt. 22. 37, 38, 39, 40.

Ans. The Ten Commandments are fulfilled by ^t loving God above all things, and my Neighbour as myself.

^{*} Rom. 13. 8.

Quest. Who is your Neighbour?

Ans. My Neighbour is ^{*} every Man that standeth in need of my help.

Quest. How is your Neighbour to be loved?

^w 1 John 3. 18.

Ans. My neighbour is to be loved with the same ^w kind of love which I owe to myself.

Quest. With what kind of love ought you love yourself?

Ans. The love wherewith I ought to love myself must be Pure, Sincere, Perseverant, and Constant.

Quest. By what means may you obtain ability to keep God's Commandments?

SECTION XXXIII

Ans. I may obtain ability to keep God's Commandments by diligent Prayer.

Quest. What is Prayer?

Ans. Prayer is a calling upon God with the Heart, and sometimes with the Voice, as well by a prescript Form of Words, as in occasional Expressions.

Quest. To whom must Prayer be made?

Ans. Prayer must be made to God, the only object of Religious Worship.

Quest. How ought Religious Prayers to be made?

Ans. Religious Prayers ought to be made through the mediation of Christ, and in Faith; which implieth Sincerity of Heart, Regard to God's revealed Will, and Charity to our Neighbours.

THE LORD'S PRAYER.

Quest. Why is the Prayer, which be-
ginneeth with Our Father, which art in Heaven, called the Lord's Prayer?

SECTION XXXIV.

Ans. The Prayer which beginneth with Our Father, which art in Heaven, is called the Lord's Prayer, because it was taught us by our Lord Jesus Christ, in whose Name we do pray unto God the

Questions and Answers

the Father: and it containeth a Preface, six Petitions, and a Doxology or Conclusion with Praise to God.

Quest. Which is the Preface to the Lord's Prayer?

Ans. The Preface to the Lord's Prayer is, *Our Father, which art in Heaven*; where, by saying *Our Father*, and not *My Father*, we are taught to pray in brotherly Charity for others, as well as for ourselves.

Quest. What learn you by praying to God as a Father?

Ans. By praying to God as a Father I learn, that as he is most gracious, so I ought to come unto him with humble Confidence.

Quest. What learn you by praying to God in the Heavens?

Ans. By praying to God in the Heavens I learn, that as he is most powerful and glorious, so I ought to come unto him with Holy Reverence.

SECTION XXXV.

Quest. Which is the first Petition in the Lord's Prayer?

Ans. The first Petition in the Lord's Prayer is, *Hallowed be thy Name*: by which we are taught, first and chiefly to desire and endeavour the glorification of God's holy Name.

Quest. What is meant by the Name of God?

Ans. By the Name of God is meant in general, God himself; in particular, his Titles, Attributes, and Memorials.

Quest. What is meant by Hallowing?

Ans. By Hallowing or Sanctifying is meant, the Consecrating to an holy use, or Glorifying.

Quest. What then do we beg of God in his first Petition?

Ans. In the first Petition we beg of God, that his glorious Name and our holy Profession be not blasphemed, but glorified by ourselves, and others, in ^k *Pf. 72. 19.* thought, word, and deed.

Quest. What is the second Petition in the Lord's Prayer? SECTION XXXVI.

Ans. The second Petition in the Lord's Prayer is, *Thy Kingdom come*: which concerns the establishment of the Kingdom of God, and the destruction of the contrary Kingdoms, of Sin, Satan, ^l *Rom. 5. 21.* and Death.

Quest. How manifold is the Kingdom of God?

Ans. The Kingdom of God is threefold: namely, the ^m Kingdom of Power, ^m *2 Chron. 20. 6.* over all Creatures; the Kingdom of Grace, in the hearts of his children; and the Kingdom of Glory, which is in heaven.

Quest. What is meant by the Coming of God's Kingdom.

Ans. By the Coming of God's Kingdom is meant the establishment of his spiritual Dominion, where it is not received; and the enlargement of it, where it is received.

Quest. What then do we pray for concerning God's three Kingdoms?

Ans. Concerning God's three Kingdoms we pray, that he would ^a rule ^a *Pf. 103. 19.* among his Enemies, propagate his Gospel, and send his Son in the Clouds for the accomplishment of our Salvation.

D

Quest.

**SECTION
XXXVII.**

Quest. Which is the third Petition in the Lord's Prayer?

Ans. The third Petition in the Lord's Prayer is, *Thy will be done in earth, as it is in heaven*: which concerns our Obedience to God. For we pray that His will may be done, and not Ours.

Quest. How is the Will of God distinguished?

Ans. The Will of God is distinguished into the ^o secret Will of God, which requireth acquiescence in his Providence, and the revealed Will of God, which requireth active Obedience.

Quest. After what manner ought the revealed Will of God to be done?

Ans. The revealed Will of God ought to be done by us Men upon Earth, as the same is done by ^p his Angels in Heaven.

**SECTION
XXXVIII.**

Quest. Which is the fourth Petition in the Lord's Prayer?

Ans. The fourth Petition in the Lord's Prayer is, *Give us this day our daily Bread*: which concerns the ^r maintaining of our Bodies in this temporary Life.

Quest. What is meant by daily Bread?

Ans. By daily Bread are meant all outward comforts necessary for our subsistence, in our ^r present and respective Conditions.

Quest. What is meant by Our Bread?

Ans. By Our Bread is meant that relief which is ^p procured by direct and honest means.

Quest. Why do we beg Our Bread from God every day?

Ans. We beg Our Bread from our Heavenly Father every day, that we may obtain it from him with his Fatherly and Daily

daily blessing, and may rest contented : 1 Tim. 6. 8.
with present necessities.

Quest. Which is the fifth Petition in the Lord's Prayer ? SECTION XXXIX.

Ans. The fifth Petition in the Lord's Prayer is, *And forgive us our trespasses, as we forgive them, that trespass against us :* which concerns " God's pardoning our " Mat. 18. 32, 35.
trespasses or Debts.

Quest. What mean you by *Trespasses* or *debts* ?

Ans. By *Trespasses* or *Debts* I mean Sins, by which we become in a manner " Psal. 51. 4.
debted to the Justice of God.

Quest. What then do we particularly desire of God in this fifth Petition ?

Ans. In this fifth Petition we particularly desire, that God would not exact from us the penalty of Sin, but would accept of the " satisfaction of Christ, and " 2 Cor. 5. 21.
would for his sake discharge us from the debt.

Quest. Why do we pray to God to forgive us, as we forgive our Offenders ?

Ans. We pray God to forgive us, as we forgive our Offenders ; that our forgiving them may be a Condition of our forgiveness ; and an " Obligation to our- " Mark 11. 25.
selves so to forgive others, as we desire God to forgive us.

Quest. Which is the sixth Petition in the Lord's Prayer ? SECTION XL.

Ans. The sixth Petition in the Lord's Prayer is, *And lead us not into Temptation but deliver us from Evil :* which concerns our preservation from the " power of Sin " Psal. 119. 133.
and Satan.

Quest. Upon what terms do we pray to be delivered from Temptation and Sin?

Ans. We pray Conditionally [if it please God] to be delivered from Temptation: but we pray ^a Absolutely to be delivered from the Evil of it.

Quest. Doth God tempt us to Sin?

Ans. Though God do try us, yet doth he not ^b properly tempt us to Sin: but yet for our Sins, he may both permit Satan to tempt us, and permit us to fall by the temptation.

Quest. What do we then particularly pray for, concerning Temptation?

Ans. Concerning Temptation we particularly pray, that ^c God would be with us in the Temptation, would support us under it, and safely deliver us out of it.

SECTION XLI.

Quest. Which is the Doxology, or Conclusion with Praise of the Lord's Prayer?

Ans. The Doxology and Conclusion of the Lord's Prayer is, *For thine is the Kingdom, and the Power, and the Glory, for ever, AMEN:* which contains ^a form of Praising God, as well as ²⁷ Reason why we put up the Petitions unto him.

Quest. What is meant by Kingdom, Power, and Glory?

Ans. By Kingdom, Power, and Glory, is meant the ^e Majesty of God's Supreme and Omnipotent Rule over all Creatures.

Quest. Do not Rule, Power, and Glory, belong also to earthly Princes?

Ans. Rule, Power, and Glory, belong in some respect to earthly Princes: But

but ¹ Originally, Eminently, and Eternally they belong only to God. ¹ 1 Tim. 1. 17.

Quest. What is meant by AMEN?

Ans. By AMEN, or ² So be it, are meant Approbation, Assurance, and Desire of Accomplishment. ² Jer. 28. 6.

Quest. How many parts of Prayer are there?

SECTION XLII.

Ans. There are four parts of Prayer; namely, ¹ Supplication, Petition, Intercession, and Thanksgiving. ¹ 1 Tim. 2. 1.

Quest. What is meant by Supplication and Petition?

Ans. By Supplication is meant ¹ Prayer for the averting of Evil; and by Petition is meant Prayer for the obtaining of Good. ¹ Hof. 14. 2.

Quest. What is meant by Intercession and Thanksgiving?

Ans. By Intercession is meant ² Prayer for others; and by Thanksgiving is meant Praising God for Mercies already received. ² Col. 1. 3, 4.

Quest. Upon what terms must we generally pray for God's favour?

Ans. What God hath Absolutely commanded or promised, we must pray for Absolutely; and what he hath promised upon Conditions we must pray for under the same Conditions.

THE SACRAMENTS.

SECTION
XLIII.

Quest. *How many are the Sacraments of the New Testament?*

1 Mat. 28. 19.
2 Cor. 26. 26.

Ans. As there be two chief Sacraments of the Old Testament; namely, Circumcision and the Passover: so there are two Sacraments of the New Testament; namely, 1 Baptism and the Lord's Supper.

Quest. *What do these two Sacraments of the New Testament set forth?*

1 Cor. 11. 26.

Ans. Baptism setteth forth new Birth, and therefore is received but once: the Lord's Supper setteth forth spiritual Nourishment, and therefore is received oftentimes.

Quest. *How many things are required to make a Sacrament?*

1 Cor. 11. 23, 24.

Ans. To make a Sacrament are required three things; namely, an outward Sign signifying, an inward Grace signified, and a Divine Word of Institution and Promise belonging to them.

Quest. *Doth the outward Sign in a Sacrament only signify?*

1 Cor. 10. 16.

Ans. The outward Sign in a Sacrament doth not only signify, but also exhibit and seal the inward and spiritual Grace to the believing Receiver.

SECTION
XLIV.

Quest. *What is Baptism?*

Mat. 28. 19.

Ans. Baptism is an application of Water, in the Name of the holy Trinity.

Quest. *What is the inward or spiritual part in Baptism?*

Ans.

Ans. The inward or spiritual part in baptism is the purging and Mortification of sin, and a Spiritual Resurrection to the state of Grace and newness of Life.

Quest. How many States of man are there in the world?

Ans. In this world there are three states of man; First, the State of Innocency, in which the first Man was created after the Image of his Maker; Secondly, the State of Sin, in which all men were naturally Born; Thirdly, the State of Grace, into which we are transferred by Christ.

Quest. What is required to make Baptism effectual?

SECTION
XLV.

Ans. To make Baptism effectual, it is required that the Baptized person practise the two chief Conditions of the Christian Covenant; Repentance and Faith.

Quest. What is Repentance?

Ans. Repentance is a sorrowful sense and acknowledgment of sin, with turning from it unto God.

Quest. Upon what doth our Faith chiefly rely?

Ans. Our Faith doth chiefly rely upon the gracious promises of a most faithful and most powerful God, which promises are ratified in Christ.

Quest. But why are Infants admitted to the Sacrament of Baptism?

Ans. Infants are admitted to the Sacrament of Baptism, upon the profession of Christianity made by those that undertake for them.

Quest.

**SECTION
XLVI.**

Quest. By what name is the second Sacrament called in holy Scripture?

Ans. In holy Scripture, the second Sacrament is called the Lord's Table, ^w the Lord's Supper, and the breaking of Bread.

Quest. Why is the second Sacrament called the Lord's Supper?

Ans. The second Sacrament is called ^x 1 Cor. II. 25, the Lord's Supper, because the ^{20,} Lord Jesus himself ordained it, for a continual Memorial of his own Death.

Quest. What outward Elements are to be used in the Lord's Supper?

Ans. The outward Elements to be used in the Lord's Supper are Bread and ^y Psal. 104. 15. Wine, which are ² two sorts of food most excellent in their kind.

Quest. Why is our Communion with Christ set forth by eating and drinking?

Ans. Our Communion with Christ is set forth by eating and drinking, ^z John 6. 56. shew our ² near conjunction with him, by whom our Spiritual Life is maintained.

**SECTION
XLVII.**

Quest. Are the Bread and Wine at the Lord's Table changed?

Ans. The ^a Bread and Wine at the ^{26,} Lord's Table are not changed in nature, ^{29,} but in use; as being appointed there to set forth something which is inward and spiritual.

Quest. What doth the breaking of the Bread, and pouring out of the Wine, at the Lord's Table, set forth?

Ans. ^b Luke 22. 19, ^{20,} The breaking of the Bread and pouring out of the Wine, at the Lord's Table, set forth the breaking of Christ.

Christ's Body, and the shedding of his blood upon the Cross, for us.

Quest. *What doth the distributing of the bread and Wine at the Lord's Table set forth?*

Ans. The distributing of the Bread and Wine, at the Lord's Table, setteth forth the distributing or giving of Christ's Body and Blood to us, as ^c Food for our ^c I Cor. 10. 16. souls.

Quest. *By what means are the Body and Blood of Christ, in the Lord's Supper, received?*

Ans. The Body and Blood of Christ in the Lord's Supper, are received by the Grace of Faith.

Quest. *After what manner are the Body and Blood of Christ, in the Lord's Supper, received?* **SECTION XLVIII.**

Ans. The Body and Blood of Christ, in the Lord's Supper, are received ^{*} spiritually by the worthy Communicant. ^{*} John 6. 55, 56.

Quest. *What is required to make a worthy Communicant?*

Ans. To make a worthy Communicant it is ^d required, that before a ^d I Cor. 11. 28. man come to the Lord's Table, he examine himself; which presupposeth in him, a competent Knowledge of himself.

Quest. *Why must a man examine himself, before he cometh to the Lord's Table?*

Ans. A man must examine himself before he come to the Lord's Table, because the unworthy Communicant ^c I Cor. 11. 27, 29. cometh guilty of the Body and Blood of Christ, and eateth and drinketh judgment to himself.

Quest. *Concerning what things ought a Com-*

a Communicant chiefly to examine himself?

Answ. A Communicant ought to examine himself concerning his Repentance, Faith, and Thankfulness toward God; as also, concerning his Charity toward men: all which are absolutely requisite to make a worthy Communicant.

P R A Y E R S.

O Lord open thou my lips, and my mouth shall shew forth thy praise; *Psaln li. 15.*

O Almighty God, who out of the mouth of babes and sucklings hast ordained strength, mortify and kill all vices in me, and so strengthen me by thy grace, that by the innoceny of my life, and constancy of faith even unto death, I may glorify thy Name through Jesus Christ our Lord, in whose own words I further call upon thee, *Our Father, &c.*

A Almighty and everlasting God, heavenly Father, I give thee humble thanks, that thou hast vouchsafed to call me to the knowledge of thy grace and faith in thee: increase this knowledge and confirm this faith in me evermore. Give thy holy Spirit to me, that I being born again, may be made heir of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the holy Spirit, now and for ever. *Amen.*

¶ *A Prayer for the Morning.*

O Lord our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power, and grant that this day we fall into

to no sin, neither run into any kind of danger; that that all our doings may be ordered by thy governance to do always that is righteous in thy sight, through Jesus Christ our Lord; in whose Name and words we further call upon thee, *Our Father, &c.*

Or this.

PREVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help: that in all our works begun, continued, and ended in thee, we may glorify thy holy name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the Evening.*

O God, from whom all holy desires, all good counsels, and all just works do proceed; Give unto thy servants that peace which the world cannot give: that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies, may pass our time in rest and quietness, through the merits of Jesus Christ our Saviour, in whose Name we further call upon thee, *Our Father, &c.*

Or this.

LIGHTEN our darkness, we beseech thee, O Lord, and by thy great mercy defend us from all perils and dangers of this night, for the love of thine only Son our Saviour Jesus Christ. *Amen.*

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PASTORAL ADVICE

TO

YOUNG PERSONS

BEFORE

CONFIRMATION.



A NEW EDITION.



London:

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BOOKSELLERS TO THE
SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE,
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PASTORAL ADVICE, &c.

YOU are now called, my young friends, to perform a duty of great consequence in the religious life; and it is my desire, as well as my duty, to assist you in preparing for it.

If you have read over the office of Confirmation, in your Common Prayer Book, you have seen that the design of it is, on your Part, to renew and ratify the covenant that was made for you at your baptism; and to take upon yourselves that vow and promise which was then made in your name. It is called Confirmation, from your then confirming what your God-fathers and God-mothers did for you.

You are now become capable of thinking and acting for yourselves. And sure the first thing you ought to think of is, what you were brought into the world to do; what the will of God concerning you; and what part you are to act, in order to secure his blessing and favour both here and hereafter.— This is what religion teaches, and what you have been learning from your infancy. You are now to reflect seriously on the instructions you have received from your parents, masters and ministers. And if youarken to their advice, and resolve to lead a godly

and a christian life (as I hope all of you do) you are here in the most solemn manner to declare it, before God and his Church.

This is then a critical and important period of your life. The duty you are here called to, is to be done but once, and on the well doing of it may very much depend your whole happiness, both in this life and the next. Let it then be well considered what you are now doing. You are going to profess yourselves Christians; to enter into a solemn covenant with the God that made you, the Lord of Heaven and Earth, who hath already called you into the kingdom of his dear Son, into his Church and family here; and invites you to be partakers of his kingdom of glory hereafter; and to whom therefore you here offer and present yourselves, a living sacrifice, holy and acceptable to him: devoting, from this time, all the powers of your mind and body to his service, and promising that you will walk worthy of this holy vocation, and as becometh the Gospel of Christ.

Consider then, what it is to be a true Christian. It is to abstain from every kind, from all appearance of evil; and to perfect holiness in the fear of God. It is to keep yourselves unspotted from the world, holy, sober, chaste, and undefiled; as members of Christ's mystical body, and temples of the Holy Ghost. It is to be followers of Christ, as dear Children; to take up his cross; to resist temptations; to endure afflictions as good soldiers of Jesus Christ; to renounce all worldly pleasure, honour and profit, when your duty calls you

you to it; and to live, not like those who have hope in this life only, but as travellers to a better country, and whose treasure, whose hope, and heritage, is in the kingdom of Heaven.

All this is implied on your part in the act of Confirmation. It is a solemn dedication of yourselves to God and virtue. As you were baptized into the christian Church, by the care of your parents, you now become members of it from knowledge and choice. You take Christ for your Lord and Master; and his Gospel for the rule of your life, and the foundation of all your hopes. You accept with joy and thankfulness, the privileges conferred upon you at baptism, and the gracious terms of pardon, peace, and eternal life, which are held out to you in the Gospel. You beg the assistance of God's Grace and Holy Spirit, to confirm and strengthen your good resolutions: and promise, as you expect his mercy and favour, all holy obedience to his will in all things.

This, then, is a time for you to look around and consider. You are now in the hands of your own counsel. Eternity is before you, and it is left to your own choice, whether to be happy or miserable for ever. God hath given you the light of his Gospel to walk by; hath forewarned you what you are to hope and fear; hath shewn you the dangers to which you are exposed, and the means to avoid them; hath entered you early in a course of piety and virtue; hath given you already all things pertaining to life and godliness: and it will therefore

be your own fault, if you bring his curse upon you and not a blessing. He hath this day set before you good and evil, life and death eternal; and whether of them liketh you shall be given you.

Do you then believe these things? I know that you believe them. Do you resolve to keep God's holy commandments, and to walk in them all the days of your life? I know that you resolve to do this. I know that when you think on the great mercies which God hath bestowed upon you; the great things which our Saviour Christ hath done and suffered for you; your hearts burn within you, and you think that nothing will be able to separate you from the love of God which is in Christ Jesus. But alas, when you come to mix with the world, all these resolutions will be apt to fail you. Other cares and concerns will get possession of your minds; and amidst the noise and tumult, the labour and business, the pleasures and amusements of life, you will be yet apt to forget God that made, and the Lord that bought you. You may in the morning of life receive the seed of the word with joy, and it may spring up and endure for a while; but when the sun is up, and temptations have gathered strength, it may yet be scorched and withered away. How many do we see who profess to believe all these great truths, and yet forget them in practice? How many, who were once in the same happy situation that you are in at present, have fallen from grace: and after they had known the way of righteousness, and tasted the good word of God, and the powers of the world to come, have yet

yet turned away from the holy commandment delivered unto them; and having begun in the Spirit, have yet ended in the Flesh.

This is a sad consideration, and a melancholy proof of the corruption and deceitfulness of the human heart. And this consideration should alarm your fears, and put you upon enquiring, by what means you may best increase your spiritual strength, and fortify yourselves against the temptations that you are to encounter. And this is the great business to which it is my principal design at present to direct your thoughts and attention.

Observe then, that good resolutions are not enough to make you good men. It is not in your power to make yourselves on a sudden, as good and as virtuous as you please. Good habits must be formed by labour and exercise. The art of living must be acquired, like every other useful art, with pains and industry. You must lay down some plan and course of life, some rules for the government of yourselves; for the improvement of your virtue; and for guarding against sin: and these must be invariably observed, if you would preserve your innocence, or deserve the character or name of Christians.

Many are the difficulties that you are to contend with, and the dangers that lie in your way. You are going into the world with little knowledge or experience of it, at an age when the mind is full of confidence, and of hopes that will certainly de-

ceive you; when the passions are strong, and your reason and judgment still weak. You will see many bad examples before you, and some perhaps among those whom you love and esteem; who, without designing any harm, may seduce you into sin, and bring you into the same condemnation with themselves. You will see swearing, drunkenness and lewdness but little discouraged, and religion and piety but little countenanced, by the practice or conversation of men. Every condition and circumstance of life will bring some temptation along with it. Your table may become a snare, and your wealth and health an occasion of falling. And besides these temptations from without, you have much to fear within; from your own weakness and the deceitfulness of your own hearts. Your senses and appetites may call for sinful indulgences. Your thoughts and imagination, if not carefully watched over, will themselves become sinful, by wandering in the fields of forbidden pleasure. Lust and sensual pleasure may intill a sweet poison into the mind, and lay all its good resolutions asleep. Anger, pride, ambition, envy, will often be rising in your breast. O let not these wicked spirits enter in and dwell there!

Thus beset from without and disarmed within, you will be in great danger of falling. The horror you have conceived for sin will be apt soon to wear off; your love of God and goodness to wax cold; and your good resolutions to desert you, and disappear like the morning cloud, and as the early dew that passeth away.

But be not discouraged by these difficulties, nor let your hearts be troubled. Fear not, little Flock: it is your Father's good pleasure to give you the kingdom. It is his gracious design to bring many sons unto glory; and if you be not wanting to yourselves, none shall pluck you out of his hands. His religion, which teaches your duty, will enable you to perform it. The Gospel is a complete rule of life. It not only enjoins you to be holy in all manner of conversation and godliness, but administers every needful help and instruction, to make you perfect and thoroughly furnished unto all good works. The precepts it delivers, have such a commanding force and beauty in them, and carry such conviction into the mind; the character it prescribes as a model for your imitation, is so amiable, so excellent, and godlike: the exhortations it addresses to your love and gratitude, and to all the generous passions of the heart, are so affectionate and persuasive; the motives it proposes to your hopes and fears, so great and alarming; so glorious and tremendous; so far more exceeding all that we can in thought or imagination conceive; that nothing will be able to shake your virtue, while you keep these in view, or preserve the impression of them fresh in your minds.

And for this, religion hath likewise provided, in the spiritual exercises and sacred ordinances, which it has appointed. The ministry of the word and sacraments in the church and congregation of the saints; the observation of the sabbath, as a day of holy rest unto the Lord; the assembling

of ourselves together, to commemorate the gracious acts of the Lord, and to show forth all his praise: these are so many opportunities put into your hands of growing in grace, and in the knowledge and practice of all that is good.

Prayer is itself not only an indispensable duty incumbent upon all intelligent dependent beings, and especially becoming fallen and sinful creatures; but is likewise a call to every other duty: a daily monitor to us, of the importance and necessity of a holy life. It is not only a call to duty, but a formal acknowledgement of our obligations, and a repeated vow and promise to perform it. You cannot confess your past sins to God without renouncing them for the future; you cannot consistently pray that he would not lead you into temptation, without resolving to avoid and flee from it. When you ask forgiveness in the Lord's Prayer, you solemnly agree to forgive every one his trespasses against you. Thus every prayer, if you attend to it, is a lesson of duty; and is farther, a powerful assistance in the performance of it. By setting God before you, and carrying your thoughts into the other world, it will raise your affections above the things of this. By bringing every sin you have committed, and every duty you have neglected before your eyes; it will warn you where your weakness and danger lies, and how best to guard yourselves for the future. But besides all this, it is the certain and appointed means of bringing God's blessing and assistance, to strengthen your weak endeavours, and to support and comfort you in all

the severer trials of virtue. "If ye being evil, faith
our blessed Lord, give good gifts unto your children,
how much more shall your heavenly Father give the
Holy Spirit to them that ask him?"

The sabbath is made a day of rest from all your
labours, not only that you may attend upon the
Lord without distraction, but for your improvement
in virtue and holiness of life; to give you leisure,
and to make it a duty in you, to reflect on your
spiritual concerns; to think on the motives and
obligations to duty, and to apply these to your
own circumstances and persons. The publick duty of
the day, which you are religiously bound to attend,
will not fail to bring all these to your thoughts,
and will be the most powerful means to imprint
a sense of them deeply and strongly on the mind.
But besides this, it will be pious and prudent to
allot a part of the remaining day to retirement
and the closet; to examine the state of your minds;
what your true character is, with respect to God
and Religion; and what progress you have made,
or whether you have gone back in the ways of
virtue. This will strengthen and confirm your good
resolutions, and have the happiest influence on your life
and practice.

In the Holy Communion, which it will be your
duty henceforwards to attend, the great doctrines
and motives of Religion are again brought, in all
their force and influence, before you. The love of
God to mankind in sending his Son into the world,
that all who believe and obey him should have
eternal

eternal life; the life and example, the sufferings and death of our blessed Lord, as they are here represented to your thoughts, will, if devoutly contemplated, raise in you every sentiment of love and duty to God your Redeemer and Sanctifier, as well as your Creator and Preserver; will fill you with a hatred and abhorrence of sin; will strengthen your faith and hope, and every virtuous and religious principle within you. The commemoration of Christ, our Lord and Lawgiver, our Mediator and Intercessor, under whatever character or relation we represent him to ourselves, carries in it some affecting motive, and is a powerful call to repentance, amendment, and holiness of life.

Thus Religion trains up her sons, by exercise and diligence, to wisdom and virtue. The ordinances she enjoins, are a spiritual discipline, intended for the perfecting of the saints, and the edifying of the body of Christ; and which will not fail, if devoutly attended, to lead you on from strength to strength until Christ,—until the christian life and temper, be formed in you.

Let me then persuade you, to make the best use of these means of grace, and to be punctual in the observance of all your religious duties; and to apply them, as they are designed, to your spiritual improvement in piety and every other virtue. Let every morning and evening be witness to the offering up, in your prayers, and praises, your whole heart and affections to God. Let nothing tempt you to profane his sabbath, or to absent yourselves from

the public service of the church: and be sure to dedicate some part of this day, to the communing with your own heart in private, there to review your past conduct, and to arm-yourselves with fresh resolutions to reform what has been amiss, and to supply every thing that has been defective in it. Be prepared with due solemnity when you approach the table of the Lord, to offer and present yourselves, your souls and bodies, to be a reasonable, holy, and lively sacrifice unto God. Encourage every sentiment of holy love and gratitude, that will then arise within you. And when you stand in the congregation amongst your brethren, whom God hath made your companions through this journey of life; with whom you are united, as one body, in breaking the same bread of life, and drinking the same spiritual cup; let every kind affection of charity and brotherly love take deep root, and prevail and rule in your hearts.

And let not these duties be thought a hard or unreasonable service. Experience will soon convince you, that they are easy and delightful in practice; and they will help to make every other duty easy and delightful. But if you resolve upon a life of virtue, you must resolve to use the means that are necessary to attain it. If you would arrive at christian perfection, you must build upon christian principles, and go the way to it which christianity directs. If you choose the Lord for your God, and expect Heaven for your reward, you must use all diligence to work out your salvation, and to make your calling

calling and election sure. You must indeed be prepared to sacrifice every thing to your duty, to submit every passion and appetite, the love of pleasure, the fear of pain, and every motion of self-love, to reason and conscience. But even the greatest of these difficulties, to minds well formed and disciplined, will appear little, and will be more than balanced by the pleasantness and peace, which ever attend the ways of wisdom and virtue. You will rejoice, if called to it, to suffer troubles and persecution, and through tribulation to enter into the kingdom of Heaven.

But in the ordinary course of things, a little care and attention in the early part of life, will make the yoke of religion always easy, and its burden always light. God hath formed our minds for virtue; hath made us naturally to love and reverence it. The first commission of sin is always a violence offered to our reason and conscience. And shame and remorse are the certain consequences attending it. If therefore we are careful to guard our innocence for a time, and cherish these seeds of virtue, our good dispositions will grow into habits; the principles of religion will become permanent and rooted in the mind; our faith and trust in God will be ever awake and active in our breasts, ready to oppose every temptation, and to give us the victory over the world. It is indeed to our own sloth and carelessness that the temptations of the world owe most of their force and influence; and the greatest difficulties of virtue are generally of our own making.

We suffer bad habits to grow up, and get strength within us, and it is then difficult to reduce and conquer them. Our appetites and passions become inflamed and fortified by sinful indulgences, and then all our reason and resolution will be scarce sufficient to restrain them.

It is therefore of unspeakable consequence to guard the first years of your life from danger, till virtue has got the full possession, and established its empire over the heart. And this will make the rest of your duty a pleasure, and give joy and gladness to all your future days: For godliness hath the promise of the life that now is, as well as of that which is to come. God is not a hard task-master, requiring unnecessary severities at our hands. His laws are wisdom and goodness; enjoining nothing but what is reasonable and excellent, and ornamental to our nature; nothing but what is good both for ourselves and others; nothing but what prudence and attention will make easy, and custom delightful in practice: which will secure us the approbation of our own hearts, and the love and esteem of the world about us; will bring down the blessing of God and his grace, to assist and support us here, and fit us for his kingdom of glory hereafter. On the other hand, if we desert the service of God, his grace and blessing will be withdrawn from us. All the joys of religion will forsake us, and guilt and anxiety succeed in their room. We shall forfeit all the purer pleasures of the mind, and gain only, in exchange for them, such as degrade and debase our nature; such

such as bring shame and regret, pollution and defilement along with them, and leave a fearful looking for of judgment behind them.

Be persuaded then and resolved, to remember your Creator in the days of your youth. Let the best of your days, the flower of your age, the first fruits of your life be God's: and this will be an offering, the most worthy of him, and the most pleasing in his sight. Remember, that God is the Being with whom you have to do; that with him alone you are to account, and with him most certainly account for all your actions; for every secret thing, whether it be good, or whether it be evil. Remember, that you are not born for a day, but for eternity: that this life is only your preparation for another, and that the more you do and suffer here for righteousness sake, the greater will be your reward hereafter. Lastly, remember that for all the privileges, blessings and assistances you have received from heaven, higher improvements in virtue will be expected from you. If, after all the vows and resolutions you have made, you yet fall from duty; the guilt of every sin will be increased, and it will be more difficult hereafter to renew yourselves again unto repentance. If you ever draw back from the service of God, his soul will have no pleasure in you. And therefore let me take my leave of you, with the solemn benediction and religious admonition, which *David* left as his last advice to his son *Solomon*: 'And now, my Son, know thou the God of thy Fathers, and serve him with a perfect

perfect heart, and with a willing mind; for the Lord
searcheth all hearts, and understandeth all the imagina-
tions of the thoughts; if thou seek him he will be
found of thee; but if thou forsake him, he will cast
thee off for ever.'



PRAYERS

FOR

YOUNG PERSONS.

I BOW my knees before the God and Father of my Lord Jesus Christ, in a thankful sense of his grace and mercy, in calling me to be a member of his spiritual kingdom on earth; and blessing me with the hopes of his eternal kingdom in heaven. O that I may live worthy of this holy vocation wherewith I am called, of these immortal hopes which are placed before me!

Thou knowest, Lord, the very secrets of my heart and with what sincerity, ardour, and true devotion I offer up these thoughts unto thee. May thy Grace and Holy Spirit be ever present with me to strengthen, settle these resolutions within me. And let not thine abundant goodness be lost or bestowed in vain upon me: for then, better had it been that I had never known the gospel of thy Son. O let me answer thy loving kindness and mercy, by a life of holiness, purity, and fervent charity; and by a perfect resignation of myself, and all that is within me, to thy holy will in all things. Let me be ever

mindful

mindful of thy covenant, and of the vows which I have made to serve and obey thee. I have sworn, and I will perform it, to keep thy righteous judgments. May thy sabbaths be my delight; and bless to me thy sacred ordinances, that by a constant attendance on the offices and holy communion of thy church, my thoughts and affections may be raised from earthly to heavenly objects; that my conscience may be awake to every call of duty; and that it may be my highest pleasure to please thee; my first and daily care never to offend thee.

O Lord God, keep this for ever in the imagination of the thoughts of the heart of thy servant, and stablish my heart unto thee. *Amen.*

A MORNING PRAYER.

O LORD, to whom I owe my life and every comfort of it, I most humbly pray that I may live always mindful of my dependance upon thee, and the mercies I have received from thee. May I consider that no action, word or thought of mine is unknown to thee, and therefore be at all times careful to think, to speak, and to do what is right. As I hope to be eternally happy, O let me seriously attend to those duties which must qualify me for being so. Grant that I may keep it always uppermost in my thoughts, that thy favour is only to be obtained

obtained by the holiness of my life, and by doing in it all the good in my power. Let it be in my heart to do all kind offices, and to promote peace and happiness among my neighbours. May I be true and faithful to all my engagements; especially to the promises and vows of obedience which I have made to thee—to govern my passions—to correct myself every vicious inclination—to keep my body in temperance, soberness and chastity—to be true and just in all my dealings—and to do unto others what I should, in their case, expect them to do unto me. Give me health and strength cheerfully to go through the duties of my calling. Bless the labour of my hands, and accept of my honest industry, as a part of the duty I owe to thee, as well as to my family and country. Let no temptations of pleasure or of pride rob me of my honesty and virtue. In thy favour, and the hope of thy eternal mercy, I shall be happy in whatever station of life thou art pleased to place me. Let this hope be my comfort, my refuge and support in all circumstances, through *Jesus Christ* our Lord, in whose name and words, I pray for all mankind. *Our Father, &c.*

AN EVENING PRAYER.

O LORD, who hast preserved me this day, I bless thee for thus continuing thy care of and goodness to me. Grant that I may shew my thankfulness by my sincere endeavours to perform thy will in all things.

gi. I most humbly beg forgiveness of every sin
I have committed; and it is likewise my most
honest prayer that I may never so dangerously de-
ceive myself, as to think thou wilt forgive my sins,
I do not forsake them. Let it be my firmest belief
that nothing can recommend me to thy favour, if I do
not lead an holy and useful life; and that when I
know myself in any kind of guilt, even my prayers
shall be an abomination to thee. Give me grace so
to live, as always in thy presence: and since all my
actions and thoughts are known to thee, let me neither
deed nor will be guilty of any thing that can
displease thee. Enable me to improve in virtue and
piety; to correct in myself every bad habit, and
resist every vicious inclination. May nothing disturb
my rest this night. Vouchsafe me such refreshing
sleep, as may fit me for the duties of the following
day. Thou alone knowest how near my death may
be; and as every day brings me nearer to it, grant
that I may become every day fitter for it. Prosper all
that I have done me good; pardon all who have de-
signed me evil; and grant that we may at last meet in
peace and love in thy everlasting kingdom, through
Jesus Christ our Lord and Saviour; in whose name and
merits, I further pray: *Our Father, &c.*

A Paraphrase upon the Lord's Prayer, be used in a Family or in Private.

ETERNAL Father, of whom the whole Family in Heaven and Earth is named, permit us among thy children, to approach the throne of thy grace; to commit ourselves to thy protection; and to resign our cares and interests into the hands of thy fatherly providence. May all thy creatures, whom thou hast made capable of worshipping and serving thee, adore with reverence thy infinite perfections; and consecrate all the powers and faculties of their nature to thy service. Grant that all mankind may come to the knowledge of thy true religion; that the kingdom of Christ may be extended over all the earth; and that the eternal laws of piety, charity and temperance, be established throughout the whole world. Grant that all who profess this thy true religion, may live in perfect obedience to its laws: and as thou hast given us to aspire to heaven for our reward, let us make every heavenly virtue our aim; and endeavour after that perfection which thou hast made our model. We acknowledge in all things our dependance upon thee, and that every moment we subsist by thy bounty. Let thy good providence, which has hitherto preserved us, be still our guide and support, supplying us with all things that are needful for us; that we may pass through this life without anxiety, and employ all our cares in preparing for a better. Let a sense of our own infirmities, and of that mercy and compassion which we want and implore

explore at thy hands, inspire us with meekness and
humility, and with tenderness and compassion for the
infirmities of each other: and pardon, we beseech thee,
the many sins we have committed; the many neglects
of our duty towards thee; as we from our hearts for-
give those that have injured or offended against us.
And assist us by thy grace, against all future temptations,
whether of the world, the flesh, or the devil. Let
confidence in our own strength tempt us to neglect
those means which thou hast appointed to guard and
strengthen our virtue. Let not our past iniquities
provoke thee to withdraw thy Holy Spirit from us:
but let thy providence work together with us, that
by watchfulness and prayer, and the duties of religion,
we may keep ourselves true to thy service, and from
falling under the dominion of sin and satan: Thou
that art the sovereign disposer of all events, and whose
kingdom ruleth over all; from whose power all things
have their beginning, and in whose glory all things
end. *Amen.*

THE END.



4
earnest EXHORTATION to young Persons
lately CONFIRMED:

IN A

S. E R M O N

On PROVERBS XXIII. 19:

Preached after the

PRIMARY VISITATION

OF

JOHN Lord Bishop of DURHAM.

WILLIAM NOWELL, A.M.

Rector of WOLSHINGHAM.

A NEW EDITION.

ACTS VII. 14.

When the Apostles, which were in Jerusalem, heard that Saria had received the word of GOD, they sent unto them Peter and John; who coming down prayed for them, that they might receive the Holy Ghost, (for as yet he had fallen on none of them, only they had been baptized in the name of the LORD JESUS;) then they put their hands upon them, and they received the Holy Ghost.

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A

SERMON

ON

CONFIRMATION.

BY

THOMAS SECKER, LL.D.

LATE LORD ARCHBISHOP OF CANTERBURY.

A NEW EDITION.

LONDON:

PRINTED FOR F. AND C. RIVINGTON,
IN ST. PAUL'S CHURCH-YARD.

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SERMON

CONFIRMATION

THOMAS SECKER, D.D.

THE LORD BISHOP OF EXETER



AND

LONDON

PRINTED FOR R. AND C. RIVINGTON,

IN ST. MARTIN'S CHURCH-YARD

M.DCC.LXXV.

S E R M O N
O N
C O N F I R M A T I O N .

ACTS VIII. 17.

*Then laid they their hands on them, and they
received the Holy Ghost.*

THE history, to which these words belong, is this. Philip the deacon, ordained at the same time with St. Stephen, had converted and baptized the people of Samaria: which the Apostles at Jerusalem hearing, sent down to them Peter and John, two of their own body; who, by prayer, accompanied with imposition of hands, obtained for them a greater degree, than they had yet received, of the sacred influences of the Divine Spirit: which undoubtedly was done on their signifying in some manner, so as to be understood, their adherence to the engagement, into which they had entered at their baptism,

From this and the like instances of the practice of the Apostles, is derived, what Bishops, their successors, though every way beyond comparison inferior to them, have practised ever since, and which we now call Confirmation. Preaching was common to all ranks of ministers; baptizing was performed usually by the lower rank; but, perhaps to maintain a due subordination, it was reserved to the highest, by prayer and laying on of hands, to communicate further measures of the Holy Ghost. It was indeed peculiar to the Apostles, that on their intercession, his extraordinary and miraculous gifts were bestowed: which continued in the Church no longer, than the need of them did; nor can we suppose, that all were partakers of them. But unquestionably by their petitions they procured, for every sincere convert, a much more valuable, though less remarkable blessing, of universal and perpetual necessity, his ordinary and saving graces.

For these therefore, after their example, trusting that God will have regard, not to our unworthiness, but to the purposes of mercy which He hath appointed us to serve, we intercede now, when persons take upon themselves the vow of their baptism. For this good end being now come amongst you, though I doubt not but your ministers have given you proper instructions on the occasion; yet I am desirous of adding somewhat further, which may not only acquaint more fully those, who are especially concerned, with the nature of what they are about to do: but remind you all of the obligations, which

Christianity

CONFIRMATION.

5

Christianity lays upon you. And I cannot perform better, than by explaining to you the Office of Confirmation, to which you may turn in your Prayer-Books, where it stands immediately after the Catechism.

There you will see, in the first place, a preface, directed to be read; in which, notice is given, that *for the more edifying of such as receive Confirmation*, it shall be administered to none but those, *who can answer to the questions of the Catechism* preceding: that *Children may come to years of some discretion*, and *learn what the promise made for them in baptism was*, before they are called upon to *ratify and confirm it before the Church with their own consent*, and to *engage that they will evermore observe it*.

Prayers may be offered up for infants with very good effect. Promises may be made in their name by such as are authorized to act for them: especially when the things promised are for their interest, and will be their duty; which is the case of those in baptism. But no persons ought to make promises for themselves, till they reasonably well understand the nature of them, and are capable of forming serious purposes. Therefore, in the present case, being able to say the words of the Catechism is by no means enough, without a competent general knowledge of their meaning, and intention of behaving as it requires them; which doubtless they are supposed to have at the same time. And if they have not, making a profession of it, is declaring with their mouths what they feel not in their hearts at the in-

stant, and will much less reflect upon afterwards: it is hoping to please God by the empty outward performance of a religious rite, from which if they had been withheld, till they were duly qualified, their souls might have been affected, and their conduct influenced by it, as long as they lived.

Therefore I hope and beg, that neither ministers nor parents will be too eager for bringing children very early to Confirmation: but first teach them carefully, to know their duty sufficiently, and resolve upon the practice of it heartily; then introduce them to this ordinance: which they shall not fail to have opportunities of attending in their neighbourhood, from time to time, so long as God continues my life and strength.

But as there are some too young for Confirmation, some also may be thought too old: especially, if they have received the holy Sacrament without it. Now there are not indeed all the same reasons for the Confirmation of such, as of others: nor hath the Church, I believe, determined any thing about their case, as it might be thought unlikely to happen. But still, since it doth happen too frequently, that persons were not able, or have neglected, to apply for this purpose: so whenever they apply, as by doing it they express a desire to *fulfil all righteousness**; and may certainly receive benefit, both from the profession and the prayers, appointed in the Office; my judgment is, that they should not be rejected, but encouraged.

* Matt. iii. 15.

CONFIRMATION.

7

Only I must intreat you to observe, that when you take thus on yourselves the engagement of leading a christian life, you are to take it once for all; and no more to think of ever being confirmed a second time, than of being baptized a second time.

After directing, Who are to be confirmed, the Office goes on to direct, How they are to be confirmed. And here, the Bishop is to begin with asking every one of those, who offer themselves, whether they do, *in the presence of God and of the congregation, renew in their own persons the solemn vow of their baptism; acknowledging themselves bound to believe and to perform all those things, which their godfathers and godmothers then undertook for them.* On which, they are each of them to answer, with an audible voice, *I do.*

Now the things promised in our name, were, to renounce whatever God hath forbidden, to believe what He hath taught, and to practise what He hath commanded. Nobody can promise for infants absolutely, that they shall do these things; but only, that they shall be instructed and admonished to do them: and, it is hoped, not in vain. This instruction and admonition, parents are obliged by nature to give; and if they do it effectually, godfathers and godmothers have no further concern, than to be heartily glad of it. But if the former fail, the latter must supply the failure, as far as they have opportunity of doing it with any reasonable prospect of success. For they were intended, not to release the parents from the care of their children, which

nothing can: but for a double security, in a case of such importance.

If nothing at all had been promised in our names, we had still been bound, as soon as we were capable of it, to believe in God, and obey Him. But we are more early and more firmly bound, as not only this hath been promised for us, but care hath been taken to make us sensible of our obligation to perform it: which obligation therefore, persons are called upon, in the question under consideration, to ratify and confirm. And great cause have they to answer, that they do. For doing it is a duty, in which their eternal felicity peculiarly depends; and a little attention to what I am about to say will clearly shew you.

Our first parents, even while they were innocent, had no title to happiness, or to existence, but from God's notification of his good pleasure: which being conditional, when they fell, they lost it; and derived to Us a corrupt and mortal nature, intitled to nothing; as both the diseases and the poverty of ancestors often descend to their distant posterity. This bad condition we fail not, from our first use of reason, to make worse, in a greater or less degree, by actual transgressions: and so personally deserve the displeasure, instead of favour of Him, who made us. Yet we may hope, that, as He is good, He will on our repentance forgive us. But then, as He is also just and wise, and the ruler of the world; we could never know with certainty, of ourselves, what his justice and wisdom, and the honour of his govern-

ment

ment might require of Him with respect to sinners: whether He would pardon greater offences at all; and whether He would reward those, whom He might be pleased not to punish. But most happily the revelation of his holy word hath cleared up all these doubts of unassisted reason: and offered to the worst of sinners, on the condition of faith in Christ, added to repentance, and productive of good works (for all which He is ready to enable us,) a covenant of pardon for sins past, assistance against sin for the future, and eternal life in return for a sincere, though imperfect, and totally undeserving obedience.

The method of entering into this covenant is, being baptized in the name of the Father, the Son, and the Holy Ghost: that is, into the acknowledgment of the mysterious union and joint authority of these Three; and of the distinct offices, which they have undertaken for our salvation: together with a faithful engagement of paying suitable regard to each of them. In this appointment of Baptism, the washing with water aptly signifies, both our promise to preserve ourselves, with the best care we can, pure from the defilement of sin, and God's promise to consider us, as free from the guilt of it. Baptism then, through his mercy, secures infants from the bad consequences of Adam's transgression, giving them a new title to the immortality which he lost. It also secures, to persons grown up, the intire forgiveness of their own transgressions, on the terms just mentioned. But then, in order to receive these benefits, we must lay our claim to the covenant, which

conveys them: we must ratify, as soon as we are able, what was promised in our name by others before we were able; and done for us then, only on presumption that we would make it our own deed afterwards. For if we neglect, and appear to renounce our part of the covenant, we have plainly not the least right to God's performing His: but we remain in our sins, and *Christ shall profit us nothing*.*

You see then of what unspeakable importance it is, that we take on ourselves the vow of our baptism. And it is very fit and useful, that we should take it in such form and manner as the office prescribes. It is fit, that when persons have been properly instructed, by the care of their parents, friends, and ministers, they should with joyful gratitude acknowledge them to have faithfully performed that kindest duty. It is fit, that before they are admitted by the Church of Christ to the holy Communion, they should give public assurance to the Church of their christian belief and christian purposes. This may also be extremely useful to themselves. For consider: young persons are just entering into a world of temptations, with no experience, and little knowledge to guard them; and much youthful rashness, to expose them. The authority of others over them is beginning to lessen, their own passions to increase, *evil communication* to have great opportunities of *corrupting good manners*†: and strong impressions, of one kind or another, will be made on them very soon. What can then be more necessary, or more likely to pre-

* Gal. v. 2.

† 1 Cor. xv. 33.

CONFIRMATION.

II

serve their innocence, than to form the most deliberate resolutions of acting right; and to declare them in a manner, thus adapted to move them at the time, and be remembered by them afterwards: in the presence of God, of a number of his ministers, and of a large congregation of his people, assembled with more than ordinary solemnity for that very purpose.

But then you, that are to be confirmed, must either do your own part, or the whole of this preparation will be utterly thrown away upon you. If you make the answer, which is directed, without sincerity, it is lying to God: if you make it without attention, it is trifling with him. Watch over your hearts therefore, and let them go along with your lips. The two short words, *I do*, are soon said: but they comprehend much in them. Whoever uses them on this occasion, saith in effect as follows: “ *I do* heartily renounce all the temptations of the devil; all the unlawful pleasures, profits, and honours of the world; all the immoral gratifications of the flesh. *I do* sincerely believe, and will constantly profess, all the articles of the Christian Faith. *I do* firmly resolve to keep all God’s commandments all the days of my life; to love and honour Him; to pray to Him and praise Him daily in private; to attend conscientiously on the public worship and instruction, which He hath appointed; to approach his holy table, as soon as I can qualify myself for doing it worthily; to submit to his blessed will

A 6

“ meekly

“ meekly and patiently in all things ; to set Him
 “ ever before my eyes, and acknowledge Him in
 “ all my ways. *I do* further resolve in the whole
 “ course of my behaviour amongst my fellow-crea-
 “ tures, to *do justly, love mercy**, speak truth, be dili-
 “ gent and useful in my station, dutiful to my supe-
 “ riors, condescending to those beneath me, friendly
 “ to my equals ; careful, through all the relations of
 “ life, to act as the nature of them requires, and
 “ conduct myself so to all men, as I should think it
 “ reasonable that they should do to me in the like
 “ case. Further yet : *I do* resolve, in the govern-
 “ ment of myself, to be modest, sober, temperate,
 “ mild, humble, contented ; to restrain every pas-
 “ sion and appetite within due bounds ; and to let
 “ my heart chiefly, not on the sensual enjoyments
 “ of this transitory world, but the spiritual happi-
 “ ness of the future endless one. Lastly, *I do* re-
 “ solve, whenever I fail in any of these duties, as
 “ I am sensible I have, and must fear I shall, as
 “ confess it before God with unfeigned concern, to
 “ apply for his promised pardon in the name of his
 “ blessed Son, to beg the promised assistance of his
 “ holy Spirit ; and in that strength, not my own,
 “ to strive against my faults, and watch over my
 “ steps with redoubled care.”

Observe then : it is not gloominess and melan-
 choly, that religion calls you to : it is not useless
 austerity, and abstinence from things lawful and
 safe : it is not extravagant flights and raptures ;

* Micah vi. 8.

CONFIRMATION.

13

is not unmeaning or unedifying forms and ceremonies: much less is it bitterness against those who differ from you. But the forementioned unquestionable substantial duties are the things to which you bind yourselves, when you pronounce the awful words, *I do*. Utter them then with the truest seriousness: and say to yourselves, each of you, afterwards, as Moses did to the Jews, *Thou hast avouched the Lord this day to be thy God, to walk in his ways and keep his statutes, and to hearken to his voice: and the Lord hath avouched thee this day to be his; that thou shouldst keep all his commandments, and be holy unto the Lord thy God, as He hath spoken**. It is a certain truth, call it therefore often to mind, and fix it in your souls, that if breaking a solemn promise to men be a sin; breaking that, which you make thus deliberately to God, would be unspeakably a greater sin.

But let us now proceed to the next part of the Office: in which, after persons have confirmed and ratified the vow of their baptism, prayers are offered up, that God would confirm and strengthen them in their good purpose: on both which accounts this appointment is called Confirmation.

Scripture teaches, and sad experience proves, that of *ourselves we can do nothing; are not sufficient†* for the discharge of our duty, without God's continual aid: by which He can certainly influence our minds, without hurting our natural freedom of

* Deut. xxvi. 17, 18, 19.

† John xv. 5. 2 Cor. xiii. 5.

will,

will, and even without our perceiving it: for we can influence our fellow-creatures so. Nor is any injustice in Him to require of us what exceeds our ability, since He is ready to supply the want of it. Indeed, on the contrary, as this method of treating us is excellently fitted both to keep us humble, and yet to give us courage, using it is evidently worthy of God. But then, as none can have reason to expect his help, but those who earnestly desire it, so He hath promised to *give the Holy Spirit only to them that ask Him* *. And to unite Christians more in love to each other, and incline them more to assemble for public worship, our blessed Redeemer hath especially promised, that *where two or three of them are gathered together in his name, He will be in the midst of them* †. And further still, to promote a due regard in his people to their teachers and rulers, the sacred writings ascribe a peculiar efficacy to their praying over those who are committed to their charge. Even under the Jewish dispensation, the family of Aaron were told, that *them the Lord had separated to minister unto Him, and to bless in the name of the Lord* ‡: *and they shall put my name, faith God, upon the children of Israel, and I will bless them* §. No wonder then, if under the Christian dispensation we read, but just before the text, that the Apostles, *when they were come down to Samaria, prayed for the new-baptized converts, that they*

* Luke xi. 13.

† Matt. xviii. 20.

‡ Deut. x.

xxi. 5.

§ Numb. vi. 27.

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might receive the Holy Ghost; and in the text, that they did receive it accordingly.

Therefore, pursuant to these great authorities, here is, on the present occasion, a number of young disciples, about to run the same common race, met together to pray for themselves and one another: here is a number of elder Christians, who have experienced the dangers of life, met to pray for those who are just entering into them: here are also God's ministers, purposely come, to intercede with Him in their behalf: and surely we may hope, their joint and fervent petitions will avail and be effectual.

They begin, as they ought, with acknowledging, and in scripture words, that *our help is in the name of the Lord, who hath made heaven and earth**: it is not in man to direct his own steps †; but his Creator only can preserve him. Then we go on to pronounce the name of the Lord blessed, henceforth world without end, for his readiness to bestow on us the grace which we want. And lastly, in confidence of his goodness, we intreat Him to *hear our prayers, and let our cry come unto Him* ‡.

After these preparatory ejaculations, and the usual admonition to be attentive, *Let us pray*; comes a longer act of devotion, which first commemorates God's mercy already bestowed, then petitions for an increase of it. The commemoration sets forth, that He hath regenerated these his servants by water

* Psal. cxxiv. 8. † Jer. x. 23. ‡ Psal. cii. 17.

and

and the Holy Ghost: that is, intitled them by baptism to the enlivening influences of the Spirit, and so, as it were, begotten them again into a state, inexpressibly happier than their natural one; a covenant-state, in which God will consider them, whilst they keep their engagements, with peculiar love, as his dear children. It follows, that He *hath given unto them forgiveness of all their sins*; meaning, that He hath given them assurance of it, on the gracious terms of the Gospel. But that every one of them hath actually received it, by complying with those terms since he sinned last, though we may charitably hope, we cannot presume to affirm: nor were those words intended to affirm it; as the known doctrine of the Church of England fully proves. And therefore let no one misunderstand this expression in the Office, which hath parallel ones in the New Testament*, so as either to censure it, or delude himself with a fatal imagination, that any thing laid over him can possibly convey to him a pardon of sins, for which he is not truly penitent. We only acknowledge, with due thankfulness, that God hath done his part: but which of the congregation have done theirs, their own consciences must tell them.

After this commemoration, we go on to request for the persons before us, that God would *strengthen them* against all temptation, and support them under all affliction, by *the Holy Ghost the Comforter*, and daily increase in them his manifold gifts of grace.

* Eph. i. 7. Col. i. 14.

which gifts we proceed to enumerate in seven particulars, taken from the prophet Isaiah *; by whom they are ascribed to our blessed Redeemer: but as *the same mind ought to be in us which was in Christ Jesus* †, a petition for them was used in the Office of Confirmation, 1400 years ago, if not sooner. The separate meaning of each of the seven, it is neither easy nor needful to determine with certainty. For indeed, if no more was designed, than to express very fully and strongly, by various words of nearly the same import, a pious and moral temper of mind: this is a manner of speaking both common and emphatical. But each of them may be taken in a distinct sense of its own. And thus we may beg for these our fellow-christians, *a spirit of wisdom*, to aim at the right end, the salvation of their souls; and of *understanding*, to pursue it by right means: *of counsel*, to form good purposes; and of *ghostly* or *spiritual strength*, to execute them: *of useful knowledge* in the doctrines of religion; and *true godliness*, disposing them to a proper use of it. But chiefly, though lastly, we pray, that they may be *filled with the spirit of God's holy fear*: with that reverence of Him, as the greatest and purest and best of beings, the rightful Proprietor and just Judge of all, which will effectually excite them to whatever they are concerned to believe or do. For *the fear of the Lord is the beginning of wisdom* ‡.

* Isa. xi. 2.

† Phil. ii. 5.

‡ Psal. cxl. 10.

Having

Having concluded this prayer for them all in general, the Bishop implores the divine protection and grace for each one, or each pair of them, in particular: that as he is already God's professed *child* and *servant*, by the recognition which he hath just made of his baptismal covenant, so *he may continue his for ever*, by faithfully keeping it: *and*, far from decaying, *daily increase in his holy Spirit*, that is, in the fruits of the Spirit, piety and virtue, *more and more*; making greater and quicker advances in them, as life goes on, *until he come to that decisive hour*, when his portion shall be *unchangeable in God's everlasting kingdom*.

And, along with the utterance of these solemn words, he lays his hand on each of their heads, a ceremony used from the earliest ages by religious persons; when they prayed for God's blessing on any one; used by our Saviour, who, *when children were brought to Him, that he should put his hands on them, and pray, and bless them, was much displeased* with those who forbad it; used by the Apostles, after converts were baptized, as the text plainly shews; reckoned in the Epistle to the Hebrews among the *foundations* of the christian profession†; constantly practised, and highly esteemed in the Church from that time to this; and so far from being a popish ceremony, that the papists administer Confirmation by other ceremonies of their own devising, and have

• Matth. xix. 13—15. Mark x. 13—16.

† Heb. vi. 1.

laid aside this primitive one; which therefore our Church very prudently restored. And the custom of it is approved, as apostolical, both by Luther and Calvin, and several of their followers, though they rashly abolished it, as having been abused*. But I am credibly informed, that at Geneva it hath lately been restored.

The laying on of the hand naturally expresses good will and good wishes in the person who doth it: and in the present case is further intended, as you will find in one of the following prayers, to certify those, to whom it is done, *of God's favour and gracious goodness towards them*: of which goodness they will continually feel the effects, provided, which must always be understood, that they preserve their title to his care by a proper care of themselves. This, it must be owned, is a truth: and we may as innocently signify it by this Sign as by any other, or as by any words to the same purpose. Further efficacy we do not ascribe to it: nor would have you look on Bishops, as having or claiming a power, in any case, to confer blessings arbitrarily on whom they please; but only as petitioning God for that blessing from above which He alone can give; yet, we justly hope, will give the rather for the prayers of those whom He hath placed over his people, unless your own unworthiness prove an impediment. Not that you are to expect, on the performance of

* See Camfield's two Discourses on Episcopal Confirmation, 8vo. 1682, p. 23—36.

this good office, any sudden and sensible change in your hearts, giving you, all at once, a remarkable strength or comfort in piety, which you never felt before. But you may reasonably promise yourselves, from going through it with a proper disposition, greater measures, when real occasion requires them, of such divine assistance as will be needful for your support and orderly growth in every virtue of a christian life.

And now, the imposition of hands being finished, the Bishop and Congregation mutually recommend each other to God, and return to such joint and public devotions as are suitable to the solemnity. The first of these is the Lord's Prayer: a form seasonable always, but peculiarly now; as every petition in it will shew to every one who considers it. In the next place, more especial supplications are poured forth, for the persons particularly concerned, to Him who alone can enable them *both to will and to do what is good*; that, as the hand of his minister hath been laid upon them, so *His fatherly hand may ever be over them, and lead them in the only way, the knowledge and obedience of his word, to everlasting life*. After this, a more general prayer is offered up for them and the rest of the congregation together, that God would *vouchsafe*, unworthy as we all are, so to *direct and govern both our hearts and bodies*, our inclinations and actions, (for neither will suffice without the other) *in the ways of his laws, and in the works of his commandments*, that, through his most mighty protection, both here and ever, we may

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be preserved in body and soul: having the former, in his good time, raised up from the dead, and the latter made happy, in conjunction with it, to all eternity.

These requests being thus made, it only remains, that all be dismissed with a solemn blessing: which will certainly abide with you, unless, by wilful sin or gross negligence, you drive it away. And in that case, you must not hope, that your baptism, or your Confirmation, or the prayers of the Bishop, or the Church, or the whole world, will do you any service. On the contrary, every thing which you might have been the better for, if you had made a good use of it, you will be the worse for, if you make a bad one. You do well to renew the covenant of your Baptism in Confirmation: but if you break it, you forfeit the benefit of it. You do well to repeat your vows in the Sacrament of the Lord's Supper: it is what all Christians are commanded by their dying Saviour, *for the strengthening and refreshing of their souls*: it is what I beg all, who are confirmed, will remember, and their friends and ministers remind them of: the sooner they are prepared for it, the happier; and by stopping short, the benefit of what preceded will be lost. But if you are admitted to this privilege also, and live wickedly, you do but *eat and drink your own condemnation*. So that all depends on a thoroughly honest care of your hearts and behaviour in all respects.

Not

Not that, with our best care, we can avoid smaller faults. And if we intreat pardon for them in our daily prayers, and faithfully strive against them, they will not be imputed to us. But gross and habitual sins we may avoid, through God's help: and if we fall into them, we fall from our title to salvation at the same time. Yet even then our case is not desperate: and let us not make it so, by thinking it is: for, through the grace of the Gospel, we may still repent and amend, and then be forgiven. But I beg you to observe, that, as continued health is vastly preferable to the happiest recovery from sickness; so is innocence to the truest repentance. If we suffer ourselves to transgress our duty; God knows whether we shall have time to repent: God knows whether we shall have a heart to do it. At best we shall have lost, and more than lost, the whole time that we have been going back: whereas we have all need to press forwards, as fast as we can. Therefore let the innocent of wilful sin preserve that treasure with the greatest circumspection; and the faulty return from their errors without delay. Let the young enter upon the way of righteousness with hearty resolution; and those of riper age persevere in it to the end. In a word, let us all, of every age, seriously consider, and faithfully practise, the obligations of religion. For *the vows of God are still upon us* *, how long soever it be since they were first made, either by us, or for us:

* Psal. lvi. 12.

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and it is in vain to forget what He will assuredly remember; or hope to be safe in neglecting what He expects us to do. But let us use proper diligence; and He will infallibly give us proper assistance, and confirm us all unto the end, that we may be blameless in the day of our Lord Jesus Christ*.

Now unto Him, who is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen †.

* 1 Cor. i. 8.

† Jude 24, 25.

THE END.



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common a case, and leads to coldness and indifference
out all religion. But begin early, my young christ-
ians, and you will then be likely to hold on, and
continue in the good way, walking in this, and all the
commandments and ordinances of the LORD blameless.
Begin now whilst your hearts are yet tender, and apt
to receive the happy impressions of religion. You will
begin with much advantage, whilst you have yet the
good examples of your parents, and friends set before
your eyes, to encourage and direct your good be-
ginnings.

Thus initiated, you will go on from strength to
strength, adding grace to grace, improving day by day
in all virtue and godliness of living, forgetting those
things which are behind, and stretching forward to
those things which are before. You will by God's help
continue to advance in piety, as you advance in years ;
your good principles having taken root downward,
will bear fruit upward, and though your growth, like
that of a tree, may not be so sudden as to be immedi-
ately perceptible to the eye, yet sure, though slow, it
will be always increasing ; and at length lift its top to
heaven : Encouraging and provoking one another to
love, and to all good works, as those who set out to-
gether in the christian race, " until you all come in
to the unity of the faith, and of the knowledge of the
Son of God, unto a perfect man, unto the measure
of the stature of the fulness of CHRIST ;" and be-
hind " meet to be partakers of the inheritance of the
saints in light."

This is the wisdom which is from above, these its
rules and directions ; the wisdom which will never be
found vain, the true wisdom of man, his greatest or-
nament and highest perfection, open to all, and of
easy attainment : The pleasure, the honour, the ad-
vantage accompanying it, will highly reward your
application to it. Adorned with its graces, you will
appear amiable in the eyes of men ; you will have a
never-

never-failing spring of satisfaction within your breast; and, above all, will be approved of by Father, which is in heaven: You will resemble pattern of our blessed SAVIOUR himself, who grew this wisdom as in stature, and in favour with God man; and through his merits and mediation, will last be admitted into those mansions of bliss, whither is gone before to prepare a place for you.

To him, therefore, brethren, I now most heartily commend you, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified by faith, which is in CHRIST JESUS: To whom with the Father, and the Holy Ghost, three persons, but one God, be ascribed all honour, adoration, and praise, for ever and ever.



A

CONFERENCE

BETWEEN

TWO MEN

THAT HAD DOUBTS ABOUT

INFANT-BAPTISM.

BY W. WALL,

AUTHOR OF THE HISTORY OF INFANT-BAPTISM,

AND

VICAR OF SHOREHAM IN KENT.

THE SIXTH EDITION.

LONDON:

Printed for F. and C. RIVINGTON, Bookfellers to the
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N^o 62, St. Paul's Church Yard.

1795.

TO THE
R E A D E R.

SINCE the Time that I published a Book, called, *The History of INFANT-BAPTISM*, containing Quotations of the Antients on that Subject, which made the Book too large for poor People to buy, or to read; I have been advised by some Friends, to whom I owe a Debt, to draw up, for the Use of the Poor, a short Summary of the Evidences therein given (making References to the large Book) and of the Proofs and Reasons from Scripture, relating to that Practice. I have not found it very feasible to bring a Controversy into so narrow a Compass; and am forced, for Brevity's sake, to refer to my own Book, not only for what I have there said myself, but also for what I have there quoted from the Fathers and others. Which would not be very modest, but that I could more readily briefly refer to that, and you also may more readily have recourse to that, than to the Fathers Works. You will find there their own Words at large, and the Book and Chapter whence they are copied. It is mentioned in the References only by this Word *Hist.*

And in this Conference, those that deny Infant-Baptism are named (not Anabaptists, which Name they disown but) Antipædobaptists: and those that practise Infant-Baptism, are named Pædobaptists.

In the Conference P. represents one that has formerly had Doubts about Infant-Baptism, but is now satisfied and A. one that has now such Doubts.

I pray God to keep us all in the Ways of Truth and Unity.

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A

CONFERENCE, &c.

I AM sorry to hear, that since I left your country, your neighbour *John N.* has taken the church, and is turned an *Anabap-*
I took him for a very honest man: and was a constant keeper of the church and communion, and very studious in the scriptures.

A. He is so; a very honest man. And for forsaking the church I am as sorry as you: I and some others have had conferences with him on that subject; and he has studied the point so well, that he has some regret of conscience for the sin of schism, and will, I believe, return to the communion of the church, provided he may be admitted holding that opinion. But for his opinion against Infant-Baptism I cannot be sorry, for I am of that opinion myself.

P. I crave your pardon: it is more than I knew. You were not accounted of that opinion in my time: And I remember that your children were christened.

A

A. I

A. I was not then of that opinion so absolutely as I am now. But I had even then doubts of the lawfulness of Infant-Baptism; which have so far increased since, that they have turned the scale with me: And I intend, God willing, to advise my children (when they are capable) to receive baptism in the due way, and to receive it so myself; and had before this time, but that I find some difficulty in getting one to baptize me.

P. I thought they had been very forward to do that office to any one that is of their opinion?

A. Yes: to one that is of their opinion in all things. But I, though of their opinion for adult baptism, yet have, I thank God, been made thoroughly sensible of the sin of division (a), separation, and renouncing communion with an established church, though holding some errors, provided they be not such as do avert the foundation of christian faith; and therefore am desirous to continue in communion: and they do not much care for baptizing such an one. And indeed I was not very inclinable to receive it at their hands, because of their schism; but had rather have received it from some minister of the church, of whose ordination to the ministry I am much better satisfied, but I find that cannot be obtained.

P. Will not the minister of the church baptize you by dipping, if desired?

(a) *Hist.* Part II: Ch. xi. § 1—5.

A. Yes.

A. Yes, very willingly, and the rubrick (b) prescribes it in the first place; if the person be willing to venture his health, which I am very willing to do; being satisfied that going into the water has more of fright than hurt in it. But they will refuse it to me, because they reckon my baptism received in infancy, to be a baptism rightly administered; and consequently, that the baptizing me now, would be proper *Anabaptism*: which both sides hold to be an unfitting thing. I know those that have asked them, and they would not give it them: and indeed by their principle cannot. So that it were better for me, if I had had antipædobaptist parents; for then the ministers would willingly have baptized me now.

P. What do you think to do in this case?

A. I hear that there are in some parts of *England* antipædobaptists that are more for a general communion of all saints; and that do either continue in the communion of the established church themselves, or at least will baptize a man that does: and that do not require, that when one renounces the devil and wickedness, one must also renounce all the catholic church except themselves. And I think to find out some such man: for I would willingly so receive my baptism, as to keep my old creed, and own (c) the *catholic church*, and the *communion of saints*; and be baptized into the *christian church*, as such, and not into any

(b) Part II. Ch. ix. § 2.
Chap. ix. § 10. p. 333.

(c) *Hist.* Part II.

particular sect. I want such a man as Mr. *Tombs* was.

P. I do the more heartily pity your case, because I have had great doubts about Infant-Baptism myself, and continued under them for some years, and during all that time felt great perplexity of conscience. And I indeed was like to fall away farther than you are like to do; for I should have gone totally over to them, and should not only have forsaken the church, but should have been probably by this time a great hater of it, and railed against it, as many of them do. For as for the way that you take, it would not have come into my mind: it is, you know, more spoken against than either of the other. You will be called a Jack on both sides, a halter between two opinions.

A. I do not halt between two opinions; but do, by a persuasion that is now firmly settled, hold these two things: 1st, That the doctrine of Infant-Baptism is an error. 2^{dly}, That one is not to separate from a church merely for some error held, or erroneous practice used by them; provided this error be not such as does *avert the foundation*. And this is owned in the *confession of faith of one hundred churches of antipædobaptists*, printed at London, 1699. And (d) it appears also by plain consequences from what they there say (e), that they themselves do not take this error to be such.

(d) Chap. xxvi, xxvii.

(e) In the Preface.

P. What!

P. What! do those hundred churches live in communion with the church of Eng-
land? or do they separate from it, as all the
antipædobaptists about us, you see, do?

A. That I do not know. But by their
own principles they ought to hold commu-
nion, if the church would admit them.

P. What do you do when in the time of
publick service an infant is baptized? You
cannot join in those prayers.

A. Not in all of them. That (f) God
would bless the infant, and that (in case he
live to maturity) God would make him a good
man, I pray with the rest. To the other
prayers in that form of baptizing I give no
amen: but I read in the mean while some
chapter in the Bible.

P. By this rule, not only the *antipædobap-
tists*, but much more the *presbyterians*, *independ-
ents*, &c. ought to come to church, though
they hold their particular opinions. And by
the same rule, put the case that the church of
England should declare for your opinion of
antipædobaptism, and establish it by vote in
convocation, and by law; I, and others that
believe Infant-Baptism to be the right way,
ought not even in that case to forsake her com-
munion; but only getting our own children
baptized, ought in other things to hold com-
munion (g).

(f) *Hist.* Part II. Chap. xi. § 7. ii. § 4.
Part II. Chap. xi. § 6.

(g) *Hist.*

A. I do conceive it clear from Scripture, that both these your consequences are true; provided you and they may be admitted without declaring any assent and consent contrary to your own opinions. And the church of England does not require any such (*b*) assent and consent in order to lay-communion. And it is plain also from scripture, that such communion ought to be constant; and that the man so joining ought *to avoid all that cause divisions*, Rom. xvi. 17. (that is, renounce communion with them) though those dividers may hold opinions which he thinks to be true in some particular matters. And in a word, that all christians in the world that hold the same fundamentals, ought to make one church, though differing in lesser opinions: and that the sin, the mischief, and danger to the souls of men, that divide into those many sects and parties among us, does (for the most of them) consist not so much in the opinions themselves, as in their dividing and separating from them.

P. This way of yours, if practicable, would cure at once God knows how many mischiefs. But you see the world is not of your sentiment: for as soon as they fall into any particular opinion in religion, they set up a separate church for it.

A. Not all the world. It is only in *England* and *Holland* where this humour does so generally prevail. In other parts of Christendom

(*b*) *Hist.* Part II. Chap. xi. § 2.

they

they (though holding different opinions, yet) do account schism from them a great wickedness, and a great mischief. And, to shew you they are in the right in thinking so, I will (because you seem not to have considered this matter so well as some others) refer you to some plain places of scripture, which if you please now to peruse, I will be silent the while. See what our Saviour himself says, *John* x. 16. *John* xvii. 11. And what the primitive christians practised, *Acts* ii. 46. and iv. 32. And what *St. Paul* says, *1 Cor.* i. 10, 11, 12. and 2, 3, 4. also the whole twelfth chapter: *Eph.* ii. 18, &c. to the end. Where the Jewish and Gentile christians are shewed to be *one body, one household, one temple fitly framed together:* and yet these were of different opinions in several matters. Likewise chap. iii. 6. iv. 1 to 13. *Phil.* ii. 1, 2. where he uses the most solemn adjurations to this purpose. But I would more especially recommend to you the reading of *Gal.* v. 20, 21. *Phil.* iii. 15, 16. The fourteenth chapter to the *Romans*, and part of the fifteenth, to *verse* 7. and also *Rom.* xv. 17.—Have you read them?

P. Yes, I have: and I thank you for directing me to them. For though there is none of them but what I had read before, yet I had not minded how fully applicable they are to this purpose.

A. Are they not plain, full and earnest? Do you find any of the controverted points to be determined by scripture in words nigh so

plain or pathetic? Whatever disputes be raised, whether such or such a point be a fundamental, there can be no doubt but this is one of the most fundamental of all. You see in that of *Gal. v.* where *St. Paul* gives a roll or catalogue of such sins as shall certainly exclude men from heaven, that he reckons *seditions and heresies* among them. And those are the words by which he commonly denotes parties, factions, divisions and schisms in the church; as appears by comparing *1 Cor. xi. 18, 19.* and several other places.

P. I observe some of these places to require that we should be *like-minded, of the same mind, mind the same things, &c.* Do not these mean that we must be all of one opinion: which is the thing that we find to be impossible?

A. I have read a book of bishop *Stillingfleet's*, called *The Unreasonableness of Separation*; which shews (i) that the original words in those places do signify no other than what we say in English, *Unanimous*. And men may be unanimous in the joint-worship of God, though they be not of the same mind in all disputable things. And he also plainly shews there, that that command of *St. Paul, Phil. iii. 15, 16.* is to be applied so, namely, that if we differ about the lawfulness or unlawfulness of some particular practices, it is to be hoped that God will in time bring us to a right and uniform understanding of them: but that in

(i) *Hist. Part II. § 17, 18, 19.*

the

the mean time we should, in the things *whereunto we have attained*, or wherein we are agreed, worship God with a joint rule of worship. But this is more fully and plainly commanded by *St. Paul* in that other place, *Rom. chap. xiv. and xv. to verse 8.* where giving rules to those that differed in opinions, he orders them not to judge or despise one another for them; but to *receive one another*; meaning to christian communion and brotherhood, as the scope of the place shews.

P. That place is indeed full to this purpose. And the command he gives with such earnestness, *Rom. xvi. 17. to avoid those that cause divisions*, is a plain proof that we ought not only to beware that we do not ourselves make any division, but also to avoid those that do. But some say baptism is a fundamental; and therefore that they that differ about it cannot be of one communion.

A. That baptism is a fundamental, I am inclined to be of their opinion: It is so plainly commanded in scripture, and so much stress laid on it. Which makes me amazed at the *Quakers*, and some of the *Socinians*, that call themselves christians, while they reject it. But the parties we speak of do both of them own baptism: They differ only about the age or manner of receiving it.

P. Well. Upon the whole matter, I am sensible what thanks I owe to God for restraining me from the error of antipædobaptism, which would in my case have been attended

with the sin of schism; which is, I see, ten times worse than the error itself.

A. I shall be obliged to you, if you will let me know the grounds upon which you overcame the inclination to that which you call an *error*, but I think is the *truth*: For you say you were once inclined to it. Were it not that you seem a serious man, I should be afraid that you overcame it as people use to overcome any good motion of conscience, namely, by stifling the conviction you had.

P. Not so: but I had certainly yielded myself up to it, if I had not consulted some of more understanding than myself, and particularly Mr. B. the minister of the parish I live in. And I would crave leave to ask you, whether you have taken the same course; that is, whether you did propose to him that has the cure of your soul, or some other minister, your doubts about your baptism received in infancy, before you came to this resolution of renouncing it?

A. I confess I have not.

P. How then can you acquit this course of yours from being rash and precipitate, in a matter of so great moment. Those men, who having doubts concerning any practice, or any doctrine received in the church, do use all means that are in their power for clearing the truth; if they be yet at last mistaken in judging; and the error do, after their best endeavours for information, appear to them to be the truth; will, as we have reason to

hope, obtain an easy pardon of God for their mistake. But it seems plainly to be a sin of presumption in any of us to alter, on our own heads, a practice so universally received in Christ's church, without so much as consulting those that are *over us in the Lord*, to see whether they can give any satisfaction to our objections. You would not do so with a title of land conveyed to you in your infancy: if you thought you had discovered any flaw in your old title, you would consult a lawyer before you threw it up to seek for a new one. If I did not otherwise perceive you to be a conscientious man, and conversant in the scriptures, I should question whether you had learned those first christian lessons of humility and modesty, which teach us *not to be wise in our own conceits*. This duty of hearing and regarding our spiritual guides and pastors, is enjoined in texts of scripture as plain and express as those you recommended to me, *Ephes.* iv. 11, 12, 13, 14. where it is shewn to be necessary for us, in order to our preservation from being *tossed to and fro, and carried about with every wind of new doctrine*. Also *1 Thess.* v. 12, 13. *Heb.* xiii. 17. *Malachi* ii. 7. and many other such places. I am sure it is that without which I should have been undone.

A. What I said before against divisions, may satisfy you that I am no despiser of the church or the ministers thereof. But I have read many of the books written *for*, as well as those *against* infant-baptism. Most of the former are written

by ministers: and it is in their books, that we expect the best of their reasons and proofs.

P. I had done the same: but I find that without the other, is not nigh so useful. A living guide at hand, to explain things that are obscure, answer any emergent objection, inforce and clear an argument where it seems deficient, &c. is a help greater than one would think. A man that can read a good physic-book, may think himself able to prescribe medicines to himself out of it: but he commonly makes mad work of it, if he goes about it. Besides that, in this case of spiritual direction, these are the men whom God has appointed to watch for our souls, as they that must give account: and he is most likely to give a blessing to his own means.

A. Did you find Mr. B. willing to discourse calmly and friendly with you? I have heard that they generally are apt to despise a man that comes with these scruples; and rather to chide, deride, and perhaps hate him; than patiently hear his reasons, and take pains to satisfy him.

P. I have heard the same. But I found by experience that there is nothing more contrary to truth than that insinuation; which seems to have been raised on purpose to obstruct the fruit of their ministry. They do on the contrary own that this is one of their proper businesses, and that one of the greatest discouragements they meet with, is, to find that people have so little regard for their advice and assistance,

ance, as not to send for them when they are sick, consult them when they are in any doubt, &c. When I had, in discourse with any Antipædobaptists, met with any new argument or objection that did puzzle me, and came to him with it; he did not only patiently give me the hearing, but also shewed an unwillingness to part with me, until he had given full satisfaction to my mind: or, if the case required, he would shew me some book to read at my leisure, where that matter was more fully cleared. In a word, as I have occasion to love him better, so I am satisfied that he loves me better than he did before I gave him that trouble.

A. I may then perhaps take your advice, and discourse with our minister, or some other, before I fully resolve. But in the mean time, I desire you to let me know what were the chief reasons by which Mr. B. satisfied you.

P. It was the work of several conferences, reading of books and places of scripture, to which he referred me. And you cannot think that the substance of all that can be given in this half hour, without great disadvantage to the force of the argument.

A. I shall make allowance for that. Only tell me the chief heads of matters. I will consider, confer, and read books about them at my leisure.

P. He first advised me (seeing I had already read and thought much of that matter) that I would let him know which of the reasons and

objections brought by the antipædobaptists I could answer myself. For they bring many arguments, some of more weight, some of less, and some of none at all.

A. This was a good method, both to shorten the dispute, and make it more distinct and clear.

P. I told him; That

First, I did already understand that in the text of St. *Matt.* xxviii. 19. (which is the chief account of Christ's commission to baptize the nations) *Go ye, therefore, and teach all nations, baptizing them.* The word which is translated, *teach*, does not properly signify (*k*) *teach*, but *make disciples*; or *enter disciples*: or, (to express it in one word, as our Saviour does) *disciple all the nations, or proselyte to me all the nations, baptizing them.*

A. Well; That is granted by all the understanding men of our opinion.

P. *Secondly*, That whereas in the text of St. *John* iii. 5. *Except a man be born of water, and of the spirit, he cannot enter into the kingdom of God*; some antipædobaptists do catch hold of the word *man* (*l*) there, and say, it must be a man grown, and not a child; I understood that to be a mistake, proceeding from ignorance of the original word: and that our Saviour's own word is such as signifies, *any one, or any person*, man, woman, or child.

A. But was not this to yield the whole matter at once? For if no person, man, woman,

(*l*) *Hist.* Part II. Chap. x. § 3. p. 377.
Part II. Chap. vi. § 1.

(*i*) *Ibid.*

or child, can in God's ordinary way enter the kingdom of God without baptism; is not this a proof that children, as well as grown men, must be baptized?

P. I do think so now; that this text is enough to carry the whole dispute before it.

But I thought then that though the words be general, yet they must interpret them with a limitation to such subjects as are capable of the thing spoken of: and I could not then conceive that a child, though he might be born of water, could be said to be born of the spirit. And besides; I questioned whether by that phrase [*born of water and of the spirit*] was meant baptism at all: or whether it were only an allegorical phrase, denoting by the word *water*, only the internal cleansing or sanctification of the heart (*m*). But these things he cleared to me afterward.

Another thing which I owned of myself, was, That I was satisfied that a child is not incapable of being entered into a covenant with God. For this was the express order of God himself; *Deut. xxix. 10, 11, 12. You stand this day all of you before the Lord: your captains, &c. your little ones, &c. that thou shouldest enter into covenant with the Lord thy God, and into his oath.* And that they might, and did, receive in their infancy an outward sacrament, namely, the sacrament of circumcision, as a seal of this covenant, is also plain and confessed. So that I myself was able to

(*m*) *Hist. Part II, Chap. x. § 3. page 380.*

see the weakness of all those arguments in the books of the antipædobaptists, which represent an infant's being entered into any covenant at all with God, as an absurd or ridiculous thing; and that I accounted all such their sayings as make a mock at this, (because the child has no sense) to be very profane; as casting a reproach on the wisdom and former conduct of God himself, in appointing circumcision to children eight days old. Moreover, whereas some of them say, That this covenant which the little ones were entered into, and which was sealed to them by circumcision, was only a carnal covenant, to give them the land of *Canaan*, and to engage them in some carnal ordinances, and contained no spiritual privilege or engagement in it; I could see myself the falshood of that pretence. For in *Gen. xvii.* where circumcision to the infants is instituted, the style of the covenant is; *Walk before me, and be thou perfect.* And on God's part, not only to give them the land of *Canaan*, but thus; *To be a God to thee, and to thy seed after thee,* ver. 7. And so likewise in the aforesaid place of *Deut. xxix.* (where the little ones are entered) *That he may be a God unto thee.* And in *Chap. xxx.* (which is one continued recital of the terms of the covenant then entered) *And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, &c.* v. 6. And on the man's part, v. 16. *To love the Lord, to walk in his ways, and to keep his command-*
ments,

ents, &c.—These surely are spiritual things, and what our Saviour calls the first and great commandment.

And as for the covenant of the ten commandments in *Horeb*, I perceived that it was made with the infants as well as others. Forty years after (when all (*n*) that were twenty years old at the giving the law were dead in the wilderness) *Moses* says, *Deut. v. 2, 3. The Lord made a covenant with us in Horeb. Even with us, who are all of us alive here this day.* Most of these were infants and little children at that time. So that I counted it plain, that infants may be entered into a covenant with God, to do some spiritual duties hereafter, of which they at present can have no knowledge or sense; and to receive some spiritual privileges.

A. Whether you call this covenant a carnal or a spiritual covenant; the right to it was conveyed down in a carnal way, from father to son, by a fleshly generation; and was a particular privilege of the offspring of *Abram's* body.

P. The covenant had this property, that whosoever was in it, had a right to bring all his children to be entered into it in their infancy. But this was not limited or confined to the offspring of *Abram's* body: for the words are (*o*); *He that is born in the house, or bought with money of any stranger, which is not*

(*n*) *Numb. xvi. 32, 33. &c. xxvi. 64, 65.*

(*o*) *Gen.*

of thy seed, &c. must be circumcised. And so the profelyte was to circumcise all his males (p) and then he was to be as one born in the land. So that the covenant extended then (as it does now) to all of any nation that would come into it: and they were to bring into it all the infant children, not only of their own body, but all that they had the legal custody or possession of.

A. But here is a question hotly disputed. Whether the circumcision given to these infants, were to them *a seal of the righteousness of faith*? That it was so to *Abraham* himself is expressly said by St. Paul, *Romans* iv. 11. even of that faith, by which he is *the Father of all them that believe* under the gospel. But the antipædobaptists do deny that it was to the infants; because they were not capable of having any faith at the time of their circumcision, as *Abraham* had.

P. This dispute seems to me only a contention about words. For as the Pædobaptists will not pretend that it was to the infants a seal of any actual faith then at that present wrought in their hearts: so the other cannot deny that it was to the infants the seal of a covenant then entered, by which covenant they were engaged to believe in the true God when they came to years of discretion. For I quoted before the very words of the covenant engaging them to *love* the Lord, to *walk* in his ways, &c. And that supposes *faith* in him.

(p) *Exod.* xii. 48, 49.

And

And you may observe, that St. Paul, in *Rom. x. 6, 7, 8.* when he is going to quote some passages out of that very recital of the covenant in *Deut. xxx.* (into which the little ones were entered, *Deut. xxix.*) premises to the quotation these words; *But the righteousness which is of faith speaketh on this wise:* and then having recited those passages, he adds, *this is the word of faith, which we preach.*

A. But do you think that the covenant made to Abraham, into which the little ones were admitted, did contain any engagement on God's part, to give an *eternal life* after this; which is the chief thing in the gospel-covenant?

P. Not only I do think so; but all Christians, except the Socinians. And it is plain by our Saviour's words. For he, at *Matt. xxii. 31.* proves to the Sadducees the resurrection of Abraham to eternal life from these words; *I am the God of Abraham.* And those very words had been part of the covenant sealed by circumcision. These Sadducees were the only men in the Jewish church that denied the resurrection: and our Saviour here tells them, they *err, not knowing the scriptures.* But all the orthodox Jews believed and expected it, as we perceive by St. Paul's appeal to them themselves, *Acts xxiv. 15.* And it was from this covenant (which was sealed by circumcision) that they expected it.

A. It is, you know, disputed between the two parties, whether Abraham's covenant was the same with ours: the antipædobaptists, many

many of them say, No : for ours is called
*Heb. viii. 6. A better covenant, establisht upon
 better promises.*

P. I know it is so disputed. But that
 which they are agreed, and which is plain,
 enough for our purpose, namely, that in both
 administrations, faith in God, and obedience
 to him, is required, and a faith also in the
 Messiah ; the Jews believing him as to come
 we, as already come : and that in both there
 are delivered promises, both for this life, and
 for that which is to come. On which account
*St. Paul, Gal. iii. 8. calls the former by the
 name of the gospel preached before to Abraham,
 and at ver. 17. the covenant confirmed before
 God in Christ.* And that in both of them there
 is granted the direction and assistance of the
 same spirit.

They are also agreed on the other side, that
 now since the actual coming of Christ, there
 are more clear revelations of the future glory,
 greater and stronger motives to faith and obe-
 dience, (which if we neglect or despise, we
 shall be subject to greater condemnation) a
 fuller and more particular knowledge of the
 nature and offices of Christ, and of his work
 of redemption wrought for us, &c. On which
 account ours may be called, in some sense, a
new or a better covenant : tho' the substance of
 the things declared, enacted, and revealed, be
 the same.

But the only thing that concerns our present
 purpose, is this ; that an infant then was en-
 tered

ed into a covenant containing in it an engagement to such spiritual things, as he could more understand, than an infant now can understand the things covenanted at baptism. So far therefore I told Mr. *B.* I could go of myself, in answering the doubts and objections against Infant-Baptism; that I could see plainly that an infant is not incapable of being entered into a covenant with God, obliging him to do and to believe some things hereafter, (if he live) which at present he can have no sense; and that upon such his entrance he may be made immediately an heir of eternal life by covenant, which will hold good so long till he by actual sin does break the said covenant. And that I conceived this transaction, that was then made by God's command in spiritual things, to bear some resemblance to what we see every day done in temporal affairs; namely, a deed of land with covenants is sealed to an infant, and the guardian, in the infant's name, seals the counterpart: there is no difficulty in understanding that the infant, when he grows up, must (if he will hold that land) perform the covenants mentioned in the deed: and that if he will not, he loses all right to that inheritance; but in the mean time the deed is not insignificant, because the infant does not understand it.

A. You granted that an infant is not incapable of all this; but that such a thing is possible to be done, if God please: and that the same such thing was done by his order in the case

case of circumcision. But this does not prove That (now, since circumcision is abolished) we must set up any such practice in spiritual things without an order from him.

P. No. So I thought then that this does not follow. Neither do I think now that it follows merely from thence; that because an infant is *capable* of such a token of a covenant as baptism is, therefore it must be given to him. But this takes off the force of all the arguments of the antipædobaptists, which they raise from the *incapacity* of an infant. One half of what they say is, not only that God has not ordered infants to be baptized, but also that it would have been an absurd or foolish thing to order it. And they do not mind, that all the jeers they cast upon *baby-baptism*, (as they call it) taken from the incapacity of an infant for such an holy ordinance, do reflect upon the wisdom of God who appointed circumcision, which by the same rule, they may call *baby-circumcision*.

Mr. B. also shewed me afterwards ground from scripture that do much confirm the consequence from the use of circumcision to that of baptism. But I am telling you as yet only how far I could argue or answer their arguments myself.

A. Thus far you could go: and I do not see but you might go so far upon good ground. What were the remaining difficulties at which you stuck?

P. Nothing but that which you mentioned it now. That though there is no reason but Christ might have ordered baptism to infants proportionably to the use of circumcision; that I could not find that he had done so. And therefore I questioned whether it were his meaning that infants should be entered (at least by any visible token) now, (though I saw plainly they were formerly) because neither he nor his apostles have expressed any such thing, (as it was plainly expressed before) nor have given us any example of it in the new testament.

A. Well. That is the chief of all. And that was a thing in which I am sure Mr. B. could not satisfy you. Pray, what did he say to that?

P. He said that our Saviour's command to *disciple the nations, baptizing them*, being given in very short and general words, expressing only the term *nations*, and not descending to express particularly the sorts of persons that make up the nation; it was necessary, in order to our judging whether he meant infants and all, or only the adult men of the nations, to find (q) what was then and before that time usually done in the Jewish church in receiving any proselyte of the nations that came over from his heathenism to the true religion, and desired that he and his children might be admitted into covenant with the true God.

(q) *Hist. Introduct.* § 1, 2.

And

And that it was useful also to know how the primitive christians (who lived so nigh the times of the apostles, as that they might easily know what the apostles ordered with respect to infants) did practise this command.

And as to the first of these things: he made me understand (what I knew not before) that such a proselyte of the nations was wont to be baptized, and his children likewise (r).

A. This is news. He was wont to be circumcised, he and all his males, we know. But baptized: how does he prove that?

P. From a great many passages in the books of the Jewish writers, who, in setting down the customs of their nation, do mention the baptizing of such a proselyte and his children, male and female, as ordinarily as they do the circumcising of the male ones.

A. Did he shew you these passages in the books themselves? I wish I could be satisfied whether there be any truth in this matter of fact.

P. The books themselves are written in the *Hebrew* or *Chaldee* language. But there are several *English* and *Latin* writers of unquestionable credit, who do quote the places: such as *Dr. Hammond*, *Dr. Lightfoot*, *Mr. Selden*, *Ainsworth*, &c. Of these he shewed and lent me some, and directed me to others. They do produce the words of the Jewish writers: name the book and page, and give the translation. He lent me also a book called *The*

(r) *Hist. Introduct.* § 2, 3.

History of Infant Baptism, where (as in the book itself, are given the passages of the eldest Christians concerning the baptizing infants, in the Introduction, the chief of those places concerning the Jewish Baptism are collected; and references given to the books before named, and a great many others, for any that will, to find more of the same. I spent two or three weeks in getting and reading these books about the Jewish Baptism of Proselytes and their children, and at last was fully satisfied, that they had such a custom: and I understand by a late book of *Leo Modena* (s), and by some other accounts, that they have the same custom still, if any proselyte comes over to them. And I found that there was a dispute (t) between Dr *Hammond* on one side, and Mr. *Selden* and Mr. *Tomb* who was the most learned of the Antipædo-baptists) on the other side, concerning the children of natural Jews; yet they all agree, that the infant children of Proselytes were baptized; And that it was a common phrase with them to call such infants *Proselytes*, as well as their parents. For they have such sayings as these:

If (u) with a Proselyte, his sons and his daughters be made Proselytes; that which is done by their father, redounds to their good. And again,

(s) *Hist. of the Jews*, Part V. Ch. ii.

(t) *Hist.*

Product. § 3.

(u) *Gemara Bab. Chetuboth*. Ch. i.

A (x) Profelyte that is under age, is baptized upon the knowledge [or profession] of the house of judgment, [that is, the synagogue or church of the place] and they become to him a father. And again,

An Israelite that takes a little heathen child, or finds an heathen infant, and baptizes him for a Profelyte: behold he is a Profelyte. Maimon. Halach. Aibdim, c. viii. For it seems that it was their custom with infant children whom they either took in war, or found exposed in the highways by their heathen parents. Of which you may see more in the afore said Books.

A. If I were sure of this it would go a great way with me. For such a custom would direct one to another sense of our Saviour's word, *disciple* or *make disciples*, than I should otherwise have thought of. For putting the case that it was then customary to baptize such infants, and call them *Profelytes*, and they were usually said to be *made Profelytes* (which seems much the same word as *disciples*) our Saviour's command in these Words; *Go, disciple, or make disciples* all the nations, baptizing them; would seem to me to include the infants as well as others. For a man is to take words in that sense, in which they were current at the place and time in which they were spoken. So that it would in that case, seem to me necessary that our Saviour, if he meant

(u) *Maimon. If. Bia. Ch. xiii. § 7.*

they

they should, in baptizing the nations, not baptize infants, as had been usually done, should have said so.

P. You draw naturally the same consequence that Mr. B. urged to me. For when I had read the aforesaid books, and owned myself satisfied that there was such a custom, he said to me; "suppose an antipædobaptist congregation should send one of their teachers to some heathen island, with a commission in those words; *Go, disciple that nation, and baptise them*; He indeed would not think himself commanded to baptize the infants, because that was not the custom of the church that sent him. But supposing a minister be sent by the church of *England* with a commission in the very same words; *Go, disciple that nation, and baptise them*; would not he think himself commanded to baptise the infants of such as were converted and baptized?" granted he would: because that was the known custom and meaning of the church that sent him. So says he, when the apostles were sent with a commission given in the said words; what could they think other, but that they must do as had been usually done in the church where they and their master had always lived?

He asked me also this question; suppose our Saviour had bid the apostles, *Go, disciple all the nations, and* [instead of baptizing, had said] *circumcise them*; must they not have

circumcised the infants of the nations as well as the grown men, though there had been no express mention of infants in the commission? I granted it. "Then, said he, what is the reason that in case circumcision had been appointed to the Gentile nations, it must of course have been given to infants?" I said, because the apostles knew of themselves, that circumcision was usually given to infants. He desired me to draw the same consequence from what the apostles must know of baptism usually given to infants.

A. I should be almost of his mind, if the matter of fact were certain. But of what credit are those Jewish books that mention this custom?

P. They are such as the Jews own for the most authentic they have, except the Bible. And not only the books of particular men but their *Misna* and *Talmud* (which are to them much the same as the book of Canons or the Rubrick are with our church) are full of these orders about receiving and baptizing Proselytes, the Men and their Children. Now how fallible soever the Jews were in judging what is fit to be done; yet they cannot fail of being sufficient witnesses of the matter of fact, and able to tell what was actually done among themselves.

A. From what authorities in *Moses* law did the Jews infer this necessity of a Proselyte baptism?

P. The

P. They reckoned that the whole body of their nation, men, women, and infants, was baptized unto *Moses* (not only in the cloud and the sea; as St. Paul says they were, 1 C. r.

2. For the cloud and sea covered men and children all alike, but also) just before the giving of the law, in *Exod. xix.* where *Moses* ordered thus, ver. 10. *Sanctify the people day and to-morrow, &c.* They hold, that the way by which *Moses* sanctified them on these two days, was by washing them (for they prove from many places of their law, that sanctifying, is often meant washing: especially where any man is said to sanctify other men.) And since it was commanded in *Numb.*

xv. 16. *One law and one manner shall be for you, and for the stranger, [or Profelyte] &c.* they conclude, that as their own nation, men, women and children, were entered into covenant by the sanctification of washing or baptism, so ought a Profelyte; and if he will have his children entered, so ought they.

A. I see it is necessary to know the sense in which the words of any law were used at the time when that law was given. But does it not seem strange that we should have need to recur to the Jewish *Talmud* for settling a point of our religion?

P. You express that question improperly. The point of profelyting (or making disciples) of the nations, is settled by Christ. But since he was a Jew by nation, and spoke the phrases of that language; what hinders but that we

may learn from Jewish books what that phrase of *profelyting*, or *making disciples*, did then usually signify in that language? One of the main articles of our faith, is, that Christ was *crucified*: and since crucifying was a sort of death not ordinarily used by the Jews, but by the Romans, (for it was a common way by which the Roman slaves, guilty of any notorious crime, were executed) we understand by Roman writers what sort of death it was; the cruelty of it, the form of the gibbet or cross to which they were nailed, &c. more particularly than we do by the words of scripture. And yet nobody is so silly as to say, we ground the belief of that article upon the Roman histories. It is only the use and proper signification of the word that we learn from them.

A. If this was the meaning of the word, *discipling*; and this was the custom to make the infant-children of Profelytes *disciples*, (as well as the parents) and call them so, and baptize them; the rules and conditions of this dispute are turned upon the Antipædobaptists. For whereas they used to say; "Since baptism was a new ordinance instituted by Christ; his saying nothing of infants, is a sign he meant not to include them. It will be rather said, on the contrary, since it was no new ordinance, but a thing that had been usually given to infants; his not excepting of infants, is a sign he meant not to exclude them." So that the proof will be on them

them to shew that infants are forbidden to be baptized.

P. You say no more than Dr. *Lightfoot* (a man of the greatest skill in the Hebrew customs and language) says on this (z) argument. "If baptism and the baptizing of infants had been a new thing, and unheard of until *John Baptist* came, as circumcision was, until God appointed it to *Abraham*; there would have been no doubt, as express command for baptizing infants, as there was for circumcising them. But when the baptizing of infants was a thing commonly known and used, as appears by incontestable evidence from their writers; there needed not express assertions that such and such persons were to be the objects of baptism, &c."

And in another book (a) having shewn at large that this was the custom, he concludes, "That since it was ordinary in all ages before, to have infants baptized, if *Christ* would have had that custom abolished, he would have expressly forbidden it. So that his and the scriptures silence in this matter, does confirm and establish infant-baptism for ever (b)."

And there is a quotation which Mr. B. shewed me from a christian writer of the eldest times, which farther confirms this notion and meaning of the Word *discipling*, to have been

(z) *Harmony* on *John*. i. 25.

(a) *Hor. Heb.* on *Matt.* iii.

(b) *Hist.* *Introduct.* § 5.

then in common use. It is from *Justin Martyr's* apology for the christian religion to the emperor *Antoninus Pius*. This *Justin* was himself a Jew, (I mean a Samaritan Jew) born in the apostles times, and converted to christianity about thirty years after; and he speaking there of the continent life led by the christians, says, "Several persons among us sixty or seventy years old, of both sexes, that were *discipled to Christ* in their childhood, do continue virgins." He uses the very same word that is in the text of *St. Matthew*; *Go and disciple the nations baptizing them*. And this he says, was done to them in their childhood.

A. I shall judge better of this matter, when I read the books you mention.

P. Our Saviour also, *Matt. x. 42*. speaks of a cup of cold water given to one of those little ones in the name of a *disciple*. But there is one thing more, you will observe if you read the said books, namely, that the Jews did commonly call the baptism of such a *Proselyte*, his (c). *Regeneration*, [or, being born again] and so do all the christians of those earliest times call the christian baptism by that name (d), and the said *Justin Martyr* for one. This puts it beyond all doubt, that our Saviour by those words, *John iii. 3, 5*. *Except any one be born again, born of water, &c.* does mean baptism; for that was the common phrase for it at that time.

A. This

(c) *Hist. Introduct. § 6.*
ch. iii. § 2. Part II, ch. vi. § 1.

(d) *Hist. Part I. ch. xi. § 3.*

A. This takes off one of the objections which you said you had against applying that text to the proof of infant baptism. But what say you to the other, *born of water and of the spirit*? How can a baptized infant be said to be born of the spirit?

P. There are some operations of the holy spirit, as working actual faith, repentance, &c. in the heart, of which an infant indeed is not capable. But when God does apply the pardon of original guilt, does transfer a person out of the state of nature into the state of grace and of the christian covenant, does unite him as a member into the mystical body of Christ, accept him for his child, &c. these things, and these promises, are spoken of in scripture as done, sealed, and applied to the person by the spirit. Now of these latter an infant is capable. And *John* the baptist is said to be filled with the Holy Ghost even from his mother's womb.

And a person that is capable of some of the great ends of baptism wrought by the spirit, may be baptized for them; though he be not yet capable of all the several ends for which baptism is designed. For our Saviour, who was not capable of remission of sins, regeneration, &c. was baptized for the other ends that baptism is designed for.

Mr. B. shewed me where the chief of the antipædobaptists, (e) *Toms, Darvers, &c.*

B 5

90

(e) *Hist.* Part II, ch. vi. § 1.

do own this application of *Christ's spirit* to infants, and God's putting them into Christ, uniting them to him by his holy spirit; and the ancients do speak at the same rate (f).

A. Then it is in this sense, I suppose, that the church of *England* gives thanks to God, "That it has pleased him to regenerate the baptized infant *with the holy spirit*; to receive him for his own child by adoption, and to incorporate him into his holy church."

P. Yes, doubtless.

A. But will not this text so cleared from the objections, and understood thus [that except any person, man, woman or child, be baptized, they cannot enter into the kingdom of God] prove too much, in your sense, in respect of such infants as by some unavoidable accident do miss of baptism?

P. Not more than it does now in your sense, being understood of all grown persons; many of whom do, after they have resolved to receive baptism, miss of it by sudden death, &c. All such texts of scripture are to be understood with an allowance, namely, that such or such an ordinance is appointed by God as the ordinary (g) means, or ordinary condition of salvation: Not that we are to bind God to the means that he has bound us to. As in the case of *circumcision* omitted, though the rule was as peremptory as this; *That soul shall be cut off*:

(f) Ibid. Part I. ch. xv. § 5, and 9.

(g) *Hist.* Part II. ch. vi. § 7, 8.

Yet where his providence made it impracticable, he did not execute the penalty; and yet in ordinary cases the rule stood firm.

A. I think the antipædobaptists generally have in this respect the most charitable opinion of any. They most of them (all of them, except such as pry into the decrees of election and reprobation) are very positive that all children dying in infancy, baptized or not, born of parents godly or ungodly, christians, turks, or heathens, do go to heaven.

P. This were to good purpose, if the kingdom of heaven were at their disposing.

But if we have no promise of God, it is not a promise of man that will keep us from despair. I remember a saying of St *Austin* (b) against the *Pelagians*, (who denied any original sin in infants; and said, if infants died unbaptized, they might be saved; that is be in some good place hereafter, tho' not in the kingdom of heaven) "Let us not of our own heads promise any eternal salvation to infants without the baptism of Christ, which the holy scripture, that is to be preferred to all human wit, does not promise."

A. What made these *Pelagians* say, they should not go to heaven, and yet be in some other good place?

P. They said they should be in some good place, as having no sin. But they did not dare say they should go to heaven, except they were baptized; because our Saviour had

(b) Ibid. Part I. ch. vi. § 5.

given that rule last mentioned, *except any one be born of water &c.*

A. Then they judged that that text does include infants and all.

P. No christian at that time made any doubt of that (i). Suppose you have a child that is like to die, and some advise you to pray for its soul, and others dissuade, saying, all children are saved, whether you pray for them or not: Which would you count the most charitable of these?

A. I should take the counsel of those that advised me to pray.

P. Do the same in respect of those that advise you to baptize it. For you see that in both these texts, that of *Matt. xxviii. 19.* and this of *John iii. 5.* our Saviour's words are general and universal; *All nations; every person:* And that the reasons which the antipædobaptists bring why infants should not be meant as well as others, do fail of proof. Therefore it is good to be sure: and take the advice of the judicious Mr. Hooker (k); "If Christ himself, who
"giveth salvation, do require baptism; it is
"not for us that look for salvation, to sound
"and examine him, whether unbaptized men
"may be saved," [by men; he means any persons of human nature; for he is there speaking of infant-baptism] "but seriously to do
"the thing that is required; and religiously

(i) *Hist.* Part I. Ch. vi. § 4.

(k) *Ibid.* Part II. Ch. vi. § 1.

to fear the danger which may grow by the want thereof."

A. But they say, they do not promise this of their own head. Our Saviour, speaking of little children, *Mark x. 14.* says, *Of such is the kingdom of heaven.* Therefore all children go to heaven.

P. He says, *Of such is the kingdom of heaven:* which proves that they are capable of going to heaven: and that many infants do go thither. But he adds at the same place; therefore *suffer them to come unto me, and forbid* [or withhold] *them not.* And since our Saviour is now present with us only in his ordinances and sacraments, what way have we to bring our children to him, as he orders, but by baptism to offer and dedicate them to him? And here I would ask you one question; they say that all children, heathen's children and all, go to heaven. Do they judge that heaven is their natural portion, as being human creatures, and because they are born of human race? or that they have it by the merits and purchase of Christ and his death?

A. O! by Christ. They do not offer to say that the kingdom of heaven is given to any human creature, but only for the sake of Christ's merits.

P. Now does it not seem to you strange, that the children of heathen men, of such men as are *without Christ*, (as *St. Paul* says, *Eph. ii. 12.*) and strangers from the covenant of promise, having no hope, and without God in the world;

world; should have an equal interest in Christ with the children of christians, who do offer and dedicate both themselves and their children to Christ? And that there should be no more promise to a good christian for his children, than there is to the children of Pagans? St. Paul, having told the *Ephesians* that they had been such *strangers from the covenant*, &c. says in the next words; *But now in Christ Jesus, you who were some time afar off, are made nigh by the blood of Christ.* But it seems they had been nigh once before, namely, in their infancy. Pray tell me: Do they count such infants members of Christ, united to him, parts of his body the church, redeemed by him, included in his covenant and purchase?

A. They do not say, that such infants or any infants are members of the church. For that would prove that they must be baptized, baptism being the entrance into the church. And what they would say to your other words, *members of his body, united, redeemed, covenant purchase, &c.* I know not, (I believe some of them would say one thing, and some another, but that they are saved by him, they say.

P. The scripture calls the church, his body (l); and him the Saviour (m) of the body; but that he should be the Saviour of any that are not of his body, is beside the scripture. And that also puts every where a great difference between being *in Christ* on one side, and

(l) *Eph. i. 23.*

(m) *Ibid. v. 22.*

of the world, or without Christ, or in the kingdom of darkness, on the other. But that one place of St. Paul, 1 Cor. vii. 14. does most expressly shew the different state of some infants from that of others; for he puts a case in which *their children would be unclean: but now, says he, they are holy.*

A. I wish we had a good comment on that text. I must frankly own to you, that I am not very well satisfied with the exposition which those of our opinion give of it; that St. Paul persuading there the man that had an unbelieving wife, not to put her away, because she an unbeliever is so sanctified by him a believer, that the children are *holy*, should mean no more than this; that they are not bastards. For I do not see that they would have been bastards if both the parents had continued in unbelief. Nor do I find the words ever so used, that *holy* should signify *legitimate*; or that *unclean*, when opposed to *holy*, (as it is here) should signify *bastard*. Nor does that seem to have been the doubt, or question put by these people to St. Paul; Whether the use of the marriage bed did in such case continue *lawful*, and the issue legitimate: but whether the continuing of cohabitation were *advisable*, considering the danger of being drawn to idolatry, and the abomination which the heathen husband must have of his wife's worshipping Christ, or the christian husband of his wife's worshipping of idols in the same house: and considering that St. Paul had before written to them,

not

(n) *not to accompany with fornicators, idolaters, &c.*

P. If one reads the place attentively from *verse 12 to 16*, he shall plainly perceive (what you say) that the query which they had written to St. Paul about this matter, was not of *lawful or unlawful*; but of *expedient or inexpedient*. For they had sent to him several queries about several matters, as appears at *ver. 1*: *Now concerning the things whereof you wrote to me.*

Some of their queries had been about the *lawfulness or sinfulness* of some things. And to them St. Paul answers not by way of his *advice*, but by the *authority* of Christ; as at *ver. 10*. *I command; yet not I, but the Lord.*

But to this question, of *cohabitation* in case of different religions, he answers in another strain; *To these speak I, not the Lord*. And his advice is not absolute neither: for he advises the continuance of dwelling together only in case the unbelieving party be willing. *If any brother [that is, any man that has embraced christianity] hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away: and the woman that has a husband that believeth not, and if he be pleased to dwell with her, let her not leave him.* Now this is what he would never have said, if the question had been of *lawful or sinful*: as, whether the unbelieving woman would have been in the state of an *harlot* to a christian husband,

for the children so begotten *bastards*. For the willingness of the unbelieving party to cohabit, would not in such a case have mended the matter at all. For a willing *harlot*, that is *pleased to dwell with a man*, is as bad, if not worse harlot, than one that is over-persuaded against her will, and the children as much *bastards*.

And besides: How could a man that had had several legitimate children by his wife, whilst they were both heathens, fall into a doubt that those that should be born to him after he became a christian, would be *bastards*, merely because she would not become a christian too?

A. I am persuaded, as I said, that St. Paul means something more by *sanctified, unclean, and holy*. But what he means I cannot tell. For the interpretation given by the pædobaptists of *holy*, that is, *federally holy*, or *in covenant with God*, is far-fetcht too. It makes St. Paul prove a thing that was obscure by a thing that is more obscure. *I would not have you part. The unbelieving wife is sanctified by the believing husband, so that the children which she shall bear to him shall be in covenant.* In what covenant do they mean, in a state of salvation?

P. Some explain it so: in the covenant of grace. But some others that will not allow that a child who after proves wicked, (ever was in a state of salvation) do, by *covenant holiness*, mean only a right to church privileges: every one, that is a member of the visible church,

church, has a right to church-privileges, and so is *holy* in that respect; though every such member is not in a state of salvation. And from the child's having that *covenant holiness*, they conclude its right to the seal of the covenant.

You cannot deny that this sense of the word *holy*, is much more agreeable to the general use of that word in scripture, than the other. *Holy*, that is, *belonging to God, accepted of God, set apart to God*. And *unclean*, that is, *out of covenant with God*, is a very common use of the word. *Acts* x. 28. *Rom.* xi. 16.

A. Pray, how did Mr. B. expound this text to you?

P. He confessed there had been various interpretations of it. But that which seemed to him more natural, plain and agreeable to the scope of St. Paul there, than any of these new ones, is that which, he said, was most current among the ancient christians. And I also do think it so, since I have considered and compared it with the text: but I confess at first it seemed very new to me, because the sense in which we have been used, in these later times to take words, does prejudice us against any other, though many times that other do upon search appear to be the ancient sense of them.

A. What was his interpretation, which you say is the ancient one?

P. First he observed to me, that the word which is there translated [*is sanctified*] is in the original [*has been sanctified*] (o).

(o) *Hist.* Part I. Chap. xi. § 11.

A.

A. I have seen many on both sides recite it. But then how came our translators to alter the sense?

P. The properties of languages are, it seems, such, that that is sometimes necessary, when the sense requires it: and they thought, it seems, that it required it here. But so it is in the original: *An unbelieving husband has been sanctified by his wife: and an unbelieving wife has been sanctified by her husband, &c.* And by this the ancients understand [*has been converted, or persuaded to receive the christian faith and baptism*] or, as St. Paul expresses it in the verse next but one, *has been saved by her.* So in 1 Cor. i. 1, 2. *To those that at Corinth are sanctified* [or, (as it is there also in the original) *have been sanctified*] *called to be saints, that is, to all that have embraced christianity there: or have been baptized: for the word sanctified, is by all old christian writers frequently used for baptized.*

A. Well. Suppose it be so: *The unbelieving party has oftentimes been converted by the believing party.* This indeed agrees well with St. Paul's scope: for he is there persuading them to stay with their unbelieving partners on account of this hope, and it is the same encouragement that he uses verse 16. *What knowest thou, O wife, whether thou shalt save thy husband? &c.* But still I do not see how this gives much light to what follows; *Else were your children unclean: but now they are holy.*

P. You must note that the word here translated

lated [*holy*] is in St. Paul's epistles, (when it is applied to persons) far oftener translated *saints*: however they happened here to translate it *holy*. And that word, *saints*, was in the same use then, as the word *christians* is with us. As in the Creed, the *communion of saints*, is nothing else but the communion of *christians*. And St. Paul's direction of his epistles, *To all the saints* at such a place; is as much as to say, *To all the christians* there. And the word that he uses here which we read, *holy*, is the very same as that in the Creed, and in the directions aforesaid of St. Paul's epistles, is translated *saints*.

A. Now I begin to understand your meaning. "The unbelieving party is generally prevailed on by the believing party. Were it not so, the children of such matches would be brought up to heathenism: but now we see they are generally made christians, or saints." This is what you understand St. Paul to say.

P. You take it right. He would have them stay with their partners that did not yet believe: and persuades them thus: "It frequently has been observed, that an unbelieving husband has been sanctified, or brought to the faith, and so to baptism, by his wife: and likewise an unbelieving wife by her husband. Were it not so, that the faith of the one did generally prevail against the infidelity of the other, the children of such of you as are so matched would

" be

be generally kept unbaptized, and so be unclean. But now we see, by the grace of God, a contrary effect: for they are generally baptized, and so become holy saints, or sanctified (*p*).” It is much the same advice that St. Peter gives to women that had unbelieving husbands, 1 Pet. iii, 1. *That if any ye not the word, they may be won by the conversation of the wife, &c.*

A. Do they think that St. Paul means, *such children are now we see generally baptized?*

P. Yes. The term *saints* is not given in the New Testament but to baptized persons. They called no other by the names of *saints* or *brethren*.

A. This fits your purpose indeed. This was all you wanted; that there should be in scripture mention of any infant baptized. I am apt to doubt that this interpretation has been invented to serve a turn by some pædobaptist that was puzzled with that objection of the antipædobaptists, that there is no example of it in scripture: not that it has come naturally into the mind of any reader: but on that occasion.

P. I can, as it happens, cure your doubt. For there are upon record, several (*q*) commentaries of ancient christian writers upon this text, who do expound it much to this purpose. And I have noted down the words of two of them that lived 1300 years ago, and had never

(*p*) *Hist.* Part I. Chap. xi. § 11. Part II. Chap. x. § 3.
p. 378.

(*q*) *Hist.* Part I. Ch. xix: § 19.

heard

heard of any antipædobaptist, who do explain it just in the sense that I mentioned. I will, if you please, shew you in their own words.

A. How did you know, first, that they had never heard of any antipædobaptist? This must have been within 300 years of the apostles time.

P. They do both of them say at other places of their books that they never did.

A. Now this looks very odd. How should men that lived at a time when no antipædobaptist had never been heard of, come to say in their books that they never heard of any? What gave them occasion to speak of it then?

P. They disputed about original sin, as I told you before. The *Pelagians* said there is no such thing. St. *Austin* saith; Why then are infants baptized, if they have no sin? They answered (r), it was, "that they might be sanctified [or made saints] in Christ." St. *Austin* said, he had never before met with any christian, churchman or sectary, (that owned the scriptures) nor read any christian writer, who taught any other doctrine, but that infants are to be baptized *for pardon of sin*. From whence it is my consequence, that much less had he heard or read of any that denied that they are to be baptized at all.

Pelagius was reproached by some people, that by denying original sin in infants, he did deny any necessity of baptism to them. He answered in a rage; That (s) the thing which they accuse him of saying, was a thing "that

(r) *Hist.* Part I. Ch. xix. § 17. (s) *Hist.* Part I. Ch. xix. § 30.

" he

he never heard any man, no not any impious sectary, say. For who, *says he*, is so ignorant of what is read in the gospel (meaning *John* iii. 5.) as to hinder infants from being baptized, and born again in Christ, and to make them miss of the kingdom of heaven?" or though he thought a child dying unbaptized would have no punishment, as having none; yet he thought it could not come to heaven, as having no interest in Christ.

A. Did not *Tertullian* live before these men?

P. Yes. He did.

A. Then how is this sense? They never heard any one that ever was against Infant-Baptism: and we know he gave his opinion against (1).

P. You observe right. It must be concluded that they had never seen (u) his book of baptism: for he having revolted to heresy, his books were not much read by churchmen: and that observation of theirs, that there had been none before their time of that opinion, does not hold, without an exception of that one man. But even he, in the truest editions (w), speaks against the use of it only at such times, when there is no urgent necessity, by the child's being in danger of death.

A. Well. What is the comment on this text, given by those two men?

P. You shall have it in their own words.

St. *Austin* sets down the texts (x); *An unbe-*

(1) *Hist.* Part I. Ch. iv. § 5. (u) *Hist.* Part II. Chap. x.

2, to 5. (w) Part I. Ch. iv. § 8. Part II. Ch. ii. § 5.

(x) *Hist.* Part I. Ch. xv. § 2.

lieving

believing husband has been sanctified [so he read it; and so it is in the original] *by his believing wife: and an unbelieving wife by her believing husband:* and on that gives this comment:—
 “ I suppose it had then happened, that several
 “ wives had been brought to the faith by their
 “ believing husbands, and husbands by their
 “ believing wives. And though he does not
 “ mention their names, yet he makes use of
 “ their example to confirm his advice.” Then
 he sets down the rest of the text, *else were your
 children unclean; but now they are holy,* [or
 saints] and gives this comment; “ For there
 “ were then christian infants that were sancti-
 “ fied, [or made holy, or saints] some by the
 “ authority of one of their parents; some by
 “ the consent of both: which would not be,
 “ if as soon as one party believed, the marriage
 “ were dissolved; and the infidelity of the
 “ parties were not borne with, till there were
 “ an opportunity of believing.” By an in-
 fant’s being *sanctified* by the authority of its
 parents, can be meant nothing but its being
 baptized: and the word *sanctified*, is a common
 word with him for *baptized*.

Pelagius wrote a comment on both the
 epistles to the *Corinthians*. And on that text
 makes this comment (y); “ There were by
 “ this time examples, both of men whom their
 “ wives, and of women whom their husbands,
 “ had gained over to Christ; and of infants,
 “ concerning whom the christian desire, even

of one of their parents, had prevailed that they should be made christians."

A. This is indeed as you explain it. But did not Mr. B. own to you that some of the ancients expound the text otherwise?

P. He did own that there are some (z) that make no more doubt of it than the antipædo-baptists do. But that the most, and those the most ancient, do understand it of baptismal holiness.

A. Are there any more texts of scripture, or arguments that he produced to you?

P. Yes, several. But the time will not allow to mention any more than the heads of things to you. By referring me to many texts where circumcision is mentioned, and many where baptism is mentioned, he made it plain to me, that baptism serves to the same use and purpose now, that circumcision did to the Jewish church: to confirm the truth of the promises on God's part, and instate the partaker in the privileges of the church of God, and to denote the obligation of the party (if he lives) to faith and obedience.

That baptism is a seal of the covenant, which is for substance the same covenant that was established then: and therefore that God's command to give the seal in infancy then, does continue a command to us, and is a sufficient declaration of his will to us now, unless he had somewhere declared an alteration of his will in that regard.

(z) *Hist.* Part I. Chap. xix. § 19.

D

That

That the seal should be given indifferently to *all nations*, and to *both sexes*, did need a particular declaration (because that was otherwise in the case of circumcision), and that is accordingly particularly declared by St. Paul Gal. iii. 28. where speaking of baptism, he says, there is in respect of it *neither Jew nor Greek, bond nor free, male nor female*; that is there is no difference between them: but that there should be neither young nor old, needed no declaration, because that was a ruled case before in the use (both of Jewish baptism, of which we spoke before, and) of circumcision itself. It was a known thing all along before in the covenant, as it was made with *Abraham* and renewed to *Moses*. There was need of an express prohibition, if infants, that had ever been members of the visible church and people of God, had been now to be excluded. Especially when St. Peter, persuading the Jews to christianity and baptism, tells them, *Acts* ii. 25. *Ye are the children of the covenant which God made with our fathers, &c.* Now the covenant had ever included infants: and therefore when he says again, *Acts* ii. 39. *Repent and be baptized, &c. for the promise is to you and your children, &c.* it follows, that they were still to have a covenant including infants: or else it would have been a covenant altered much to the worse in that respect; if the Jews when they became Christians, were to lose the advantage of having their children admitted to church

church-members by circumcision, and have nothing substituted for them instead thereof.

A. We grant that baptism does resemble circumcision in many uses of it, as a seal, an entrance into the church, &c. But so did many other things, the Ark of *Noah*, the Sea, the Cloud, &c. And therefore your consequence, that it is to be applied to the same persons as circumcision was, is not very plain, unless you could shew from scripture that it is appointed by Christ to be to us in the stead or place of circumcision.

P. The scripture does say that, in effect, when in *Col. ii. 11, 12.* it calls baptism *the circumcision of Christ*: or (as it would more intelligibly and more agreeably to the sense of *St. Paul* be rendered, and is in several translations rendered) "the christian circumcision," (a) that is, the sacrament which is appointed by Christ to us instead of circumcision.

A. Turn to that text and expound it.

P. The *Colossians* were going to make two additions to the christian religion. One was the worship of angels, taught by the philosophers; the other, circumcision, taught by the Jews: *St. Paul*, at ver. 8, 9, 10. shews that the first was needless; for that having Christ they were complete in him, who is the head of all angels. And at ver. 11, 12, 13. that the other was needless too: *for in Christ*, says he, *you are circumcised, &c. by the circumcision of Christ, buried with him in baptism, &c.* He cannot

(a) *Hist. Part I. Ch. ii. § 2.*

mean (b) that they were circumcised by that action by which Christ in his infancy was circumcised. He must mean, by that which Christ has appointed for, or instead of, circumcision to a christian.

And here if St. Paul had meant this as applicable to the grown men only amongst them, and not to the children; might they not reasonably have objected; "It is true, we have baptism instead of circumcision: But what have our children? Nothing at all."

You will find (c) all the ancient christians call baptism, "the spiritual circumcision, the circumcision done without hands, the christian circumcision, our circumcision, &c."

Do not you remember how angry some Jews that had lately received the christian faith, were with St. Paul, Acts xxi. 21. for that they had heard that he taught all the Jews that were among the Gentiles, that they ought not to circumcise their children? How much more, think you, would they have objected it to him, if he had taught them that they ought not to baptize them neither? And since we do not find that they objected that to him; we have reason to conclude that he never taught so.

A. But neither do we find, on the other side, that St. Paul made that apology to them, that they had baptism instead of it.

P. You do not read it there. But you do in the afore said place of his letter to the Colossians (who were troubled with that sort of judaizing

(b) Ibid. (c) *Hist.* Part I. § 2. Ch. vi. § 10. Ch. xiv. § 1. Christians)

Christians) that they had the Christian circumcision, viz. baptism.

Does not he in his epistle to the Romans, ch. ii. ver. 17. tell the Gentiles that had embraced the faith, that they were now *grafted into the olive tree* from which the unbelieving Jews were cut off, and did *partake of the root and fatness of the olive tree*; that is, of all the privileges which the Jewish church had? And does he not say, Gal. iii. 14. that *the blessing of Abraham might come on the Gentiles*? And was not that a great part of it, to have their children admitted into the covenant, and into the privileges of the church and people of God? And this privilege of bringing in their infants, had been ever granted to such Gentiles as did embrace the Jewish religion, as was said before.

A. But as soon as *John* the Baptist came baptizing, this privilege was declared to be abrogated. For he says to the Pharisees and Sadducees that came to be baptized; *Think not to say within yourselves, We have Abraham to our father.* They must shew personal fruits of repentance, if they would be baptized, Matt. iii. 7, 8, 9.

P. Was this case of theirs any thing like that of infants? *These were a generation of vipers*, that had by their actual sin and hypocrisies forfeited all the covenant right which they originally had: and had great need of actual repentance. This does not prove that any infant would have been so sent back.

A. None could be sent back where none came,

came, or were brought : and we do not read that any infants at all were brought to him.

P. It is true : there is no expresse mention of any : nor could it well be expected in an account that is so short in all. But if you will read the books I mentioned, of the Jewish baptism, you will find that they prove it to have been so ordinary a thing, and practised of course, for people that came to baptism to bring their children with them, that they take it for granted that those that came to *John*, did so : and that the reason it is not mentioned, is, because it was a practice so ordinarily known at that time, that there was no need to mention it ; as for the same reason you may read in the Old Testament the history of five hundred years together without any mention of any one infant circumcised.

St. *Ambrose*, who lived so near those times, that he might enquire of the Jews their customs, and know much better than we, speaks of (d) the infants baptized by *John* the Baptist : and so does St. *Austin* after him. Now since it was so ordinary to bring infants ; if St. *John* had rejected them that would have been as proper to have been recorded as the history of his rejecting the Pharisees.

A. I will, God willing, read those books of baptism used by the Jews. For matters of fact are more material to direct one in the right understanding of a practice, than these arguments from the reason of the thing ; which may

(d) *Hist.* Part I. Chap. xiii. § 1.

I see

See be bandied to and fro eternally. Had
 you any other arguments from Mr. B.?
 P. He bade me consider how many absurdi-
 ties do follow by consequences from the anti-
 pedobaptist's opinion: as, if an infant cannot
 be a church member, or one of the church;
 when Christ in his infancy was out of his own
 church, neither head nor part of it. He bade
 me imagine St. *Peter*, when he exhorted his
 nation to turn christians, speaking thus to
 them; "You and your children have been
 hitherto in covenant; but now if you will
 believe in Christ, you yourselves shall have
 the privileges of the covenant in a higher de-
 gree; but your children shall be in no better
 condition than the Pagan world; out of any
 church-covenant;" and so that their com-
 ing into a better condition put their children
 into a worse. That Christ came to dispossess
 infants of their covenant right. That if Christ
 were now on earth, and we brought an infant
 to him; he would receive and embrace him:
 and he will now receive such into his kingdom
 of heaven. But if we bring him to be ad-
 mitted into his church, or mystical body, he
 will reject him for his incapacity. That he
 that has now his angel in heaven beholding (*e*)
 the face of God, is not worthy to have his
 guardian or sponsor in the church on earth.
 That in so many families (*f*) mentioned in
 scripture to have been baptized (such an one
 and all his) there were no children. That all

(*e*) Matt. xviii. 10. (*f*) Acts xvi. 15, 35. 1 Cor. i. 16.

the christian world should be in an error, Protestants, Papists, Greek church, all the (g) national churches in the world; and they only in the right. May we not say with St. Paul, 1 Cor. xiv. 36. *What? came the word of God out from you? or came it unto you only?* Or as he says, chap. xi. 16. *If any man seem to be contentious, we have no such custom, neither the churches of God.*

A. These consequential proofs of a thing are in doctrines of morality, &c. of good use. But you know what the antipædobaptists say; that in a sacrament of positive institution we are to expect direct orders, and are to keep close to the letter.

P. They are in this respect the most unfair arguers in the world. When we produce the positive institution, "Disciple all the nations, baptizing them," they cannot deny but in the literal and grammatical sense infants are part of the nations, as well as kings, &c. (who are no more particularly named than infants are;) and when we bring Christ's positive determination, *No person that is not born of water, can enter, &c.* they own that infants are persons; but then they come with their proofs by consequence from other places, that we must in all reason except infants. And yet when we use the same method in answering any place that they bring, then consequences are nothing. Can they think that God meant that

in reading his word, we should supersede all use of our understandings?

For baptism itself indeed to be a christian sacrament, there was need of an express precept: but for the subject of it, we may argue by parity of reason, that those who formerly were admitted to it, may be now.

The resurrection is a fundamental: yet Christ proved it (b) by a consequence. The alteration of the day of sabbath is a matter of *positive* worship: yet we use consequences in proving it; and those more liable to exception (if we would cavil) than the baptism of infants.

But to come nearer to this very matter, the fit subjects of baptism: St. Peter thought that Gentiles, unless they were circumcised, were not fit subjects of baptism. Now the way that he was convinced by, in *Acts* x. was not by any positive order, or express words. "Baptize this *Cornelius*;" or, "Baptize Gentile men, though uncircumcised." But when he was told that they were no longer *unclean*, ver. 28. and saw the Holy Spirit come on them, he concluded by consequence, ver. 47. *Can any one forbid water, that these should not be baptized, who have received the Holy Spirit, &c.* He went by this rule; one that is capable of the ends of baptism, should be baptized. So we say; the children of christians are not *unclean*, but capable of several of the ends of baptism; and conclude (though not from these only) that they are not to be denied water.

.(b) *Matt.* xii. 31, 32.

Mr. Toms himself says, (i) " If it should be
 " made known to us that infants are sanctified,
 " I should not doubt but that they are to be
 " baptized: remembering the saying of St.
 " *Peter*." Meaning this saying.

A. It cannot be denied but St. *Peter* argued
 here by consequences. But I believe that will
 happen to me, which has often happened to
 me: when I have at any time heard or read
 such reasonings as these of yours, I have been
 for the present moved, and inclined to return
 to my old opinion of Infant-Baptism. But
 when I come again to reading of the scripture
 itself, and find there the tenor of baptism gene-
 rally to run thus; *Repent, and be baptized—*
He that believeth, and is baptized—Baptized,
confessing their sins—If thou believest with all thy
*heart, thou mayest be baptized—*then, methinks,
 I see plainly that infants have nothing to do
 with it. And then the answer which the pæ-
 dobaptists do give to this, is so groundless and
 precarious, that it turns my stomach. They
 distinguish and say; " Baptism is of two sorts,
 " adult-baptism and infant-baptism; these
 " places speak of adult and not of infant-
 " baptism." But when we say, " Where
 " then are the places that speak of the other?"
 they can produce none. If I should maintain
 that infants may receive the communion, and
 you should confute me with that scripture, *Let*
a man examine himself, and so eat, &c. and I
 should distinguish. " Communicants are of

two sorts, adult communicants, and infant communicants." Would you not say that begged the question? adult baptism: why that is all the baptism that the scripture anywhere sets forth!

P. If you say thus (and I know that many antipædobaptists do with a broad assurance say so; but if you say thus) then you must say that all the places of scripture which I have now produced, and others which others do produce, do signify nothing at all to the matter. And to say that, unless you could disprove them; is either begging the question, or denying the conclusion, when you cannot overthrow the premises.

A. I did not design to undervalue your reasonings. But you cannot deny that the history of the baptisms in scripture runs with those clauses which I mentioned.

P. It is true, for the most part. But you do not seem to consider the state of those times, and of the people then. They were all of them people and nations that had had no gospel or christian baptism before. In such a state of things, the first and main work was to persuade the adult persons to believe the gospel: and that order of words was in that case necessary, "Preach it to them: he that believes it, and is baptized, shall be saved." For those people must be baptized after they were taught; having had no fathers that believed the gospel, to baptize them into it before. In the case I put before, if circumcision instead of baptism

had been appointed, yet in sending apostles to these people, our Saviour could hardly have expressed it after any other manner than thus; "Go, proselyte the nations, circumcising them: he of them that believes the gospel, and is circumcised, shall be saved." And the history of their success would have run much as it does now; "Such a heathen man, or such a number of them, in such a city, upon such preachings and arguments, repented, confessed their sins, believed with all their heart, and were circumcised." And yet all this is no argument that they should not, or did not circumcise their children.

A. I confess that in such a state of things, the converting and baptizing the grown persons was the principal work, and that there was more occasion for mentioning that, both in the commission and in the history, than the baptizing of the infants. But methinks, there would have been some mention of the infants (one at least) as baptized, if they had been generally baptized: especially when at some places it might have come in so naturally, that the context does seem to require it, if it had been true. As in *Acts* viii. 12. *They were baptized, both men and women.* Here one word added [*and children*] would have ended all this dispute. Can we think that God would have suffered such an omission of one word in the recital, which would have been of such use for the quiet of future ages? This would not have swelled the book. For that, I know, is your pre-

pretence, that in a history, which must be short, the particular things that were of course, could not be all set down.

P. We are not to give rules how the scripture should have been expressed. In many other controversies, as well as this, a few words added to the text, might (as we should think) have ended the dispute. But we see the contrary: for baptism itself is plainly expressed, and so is the other sacrament; and yet you see a world of people in *England* deny them both. God might, for aught we know, leave some things more difficult to be traced, that we might be under a necessity of studying his word, and the nature of his covenant to us therein declared, more frequently and attentively. There must be heresies, *St. Paul* says, that they which are approved may be made manifest. We are thankfully to take his word as it is; and to follow that sense of it, which, upon a diligent search and weighing of the whole, seems to us his true meaning; whether set down expressly, or gathered by good consequence.

A. You speak piously: we must do so. But that is a reason against our taking Infant-Baptism to be his true meaning, that there are no plain examples of it in his world. That which you urge of households baptized, is not a *certain* one. And the other, of some children of the christians at *Corinth* mentioned by *St. Paul* to have been baptized (as you interpret it) is an *obscure* one.

P. It

P. It is obscure to us now, only for this reason: it is not common with us now to use the word [*sanctified*] for [*baptized*] but it was in those times a very ordinary use of it. I am (k) told, that it is not so little as an hundred times, that St. *Austin*, for one, when he is to speak of persons baptized, expresses it [*sanctified*] as you saw he did in the passage I recited to you. And Mr. *Walker* has taken the pains (l) to produce quotations out of the New Testament, and almost all the antient christian writers, to shew that it was a common phrase with them to say *sanctified* instead of *baptized*, and *saints*, instead of *baptized christians*. If you have a conscientious desire to understand the true meaning of a scripture passage, you must be at the pains to satisfy yourself by reading such quotations: else, if a word in the scripture times signified one thing, and in our common use another thing; mistakes will be unavoidable. I profess to you sincerely, that I am now fully persuaded that that is the true sense of the place; though at first it seemed as new to me, as it does now to you. It must have been some *visible holiness* of the children, from which St. *Paul* draws an argument to satisfy the parents of the expediency of their cohabitation; some known and customary privilege which such children had in the opinion and practice of that church: and I know of no such that they could have,

(k) *Hist.* Part I. Ch. xi. § 9. Ch. xv. § 2.
Plea for Infant-Baptism, Chap. xxix.

(l) *Mand.*

out their baptism. Pray let us put this case; suppose you were not an Englishman, but a foreigner, and beginning to learn the English language, and did meet in some English book with this passage; "Such a man's children are christened." The word *christened* being not used in scripture, and having no parallel to it in the Latin language, nor in several others, you might be to seek for the meaning of it. What must you do in that case?

A. Why! I must ask somebody that was more conversant in the English language and customs, what that word signified, and what was the use of it among the English; and they would tell me, that *christened* signifies, *made a Christian*; and that the use of it among the English, is, to stand as another word for *baptized*. So that it is, *Such a man's children are baptized*.

P. Just so, if you or I meet in St. Paul's epistles with this passage: *Now are your children saints*; and know not what to make of it: we must ask some minister, or other person, that is more conversant in the ancient language and customs: and he would shew us by forty instances in St. Paul himself, and a thousand, if need be, in other writers about that time, that the use of that word, *saints*, among the ancients, is, to be as another word for *christians*. They said; *children made saints*, or made christians: and we in analogy to it, say children *christened*, or made christians; and the

the meaning both of the one, and of the other, is *baptized*.

A. Then I also, it seems, must read those books. But pray tell me, to how many years do you reckon the history of the *Acts* of the *Apostles* does reach?

P. From Christ's ascension to St. Paul's first imprisonment at *Rome*. It is much about thirty years.

A. The christians must have had many thousand children born to them in that space of time.

P. No doubt of it. And you think, I suppose, because none of them are registered in the *Acts* to have been baptized in infancy, that they were not baptized in infancy.

A. That seems to me an argument.

P. Well. Hold fast to that argument. And we will put the case for once, that the instances which I brought from the *Acts*, of households baptized, and the other, of the *Corinthians* children, do prove nothing. And then I ask you this question; Do you think that those thousands of children were ever baptized at any time of their life at all?

A. I suppose that as they grew to years of discretion they were baptized.

P. And yet there is no such thing registered.

A. Let me see. Were none of those men, whose baptism is recited in the *Acts*, the sons of christians?

P. Not one; if those households that we read to have been baptized, had no children in them.

hem. And if you conclude that none of those thousands were baptized in infancy, because it is not mentioned; and I conclude that they were not baptized at age, because that is not mentioned neither; the Quakers and Socinians who hold that when the parents or masters of families are baptized, there is no need that their children or posterity ever after should be baptized, but that all use of baptism may cease (in a christian nation) will take our conclusion; that they were not baptized at all.

A. Rather than they shall do that, I would grant that there were children in the households that were baptized: and that the Corinthian infants were baptized.

P. I hope you will be serious in a thing that affects your conscience so much as you say this does. And I hope also that you will not espouse a principle which must establish the error of those grossly deluded people.

A. It seems to many, that the church of England itself has given up the cause to the antipædobaptists; when in the catechism they (speaking of baptism in general) do own, that there is required of persons to be baptized, faith and repentance; and that after this is established in the general, what they say afterwards of infants baptized on a promise of these, comes too late.

P. There is no doubt, but that all baptism whatsoever is on a covenant; as, of the kingdom of heaven to be given on God's part, of faith and repentance on the baptized person's part;

part: only with this difference as to infants and adults, namely, that these conditions are required to be performed *at present* of the adult; of infants, when they are, on account of age, capable of them. And this is all the church means, namely, that both adult persons and infants are baptized on the same covenant, which ought to be declared at the baptism.

A. Why then did they not express it more distinctly in the answer there given, and say "of adult persons is required faith, &c. at present; of infants, if they live?"

P. Before the rise of any enemies to a doctrine, men are apt to be unguarded, and not so distinct in their expressions about it. Now at the time of composing this catechism, there was never an English man of their opinion, as the author of the aforesaid *History of Infant-Baptism* has shewn (m).

A. Let us come to the second thing, which Mr. B. told you was so useful to give light in this matter: namely, the practice of the primitive christians, who lived so nigh the times of the apostles, that they must needs know whether infants were baptized in the apostles time, or not. If I could any ways come by a true account of the practice of those ancient times, I should be much swayed by it: since these men could by a little enquiry know with ease and certainty, the matter of fact about which we are in the dark; as we Englishmen cannot but know what was done in England in

(m) Part II. Ch. viii. § 6.

Queen ELIZABETH's time, in a practice so public and notorious. And since our question now is about a matter of fact (what the apostles did in this case of infants) let some people say what they will in slighting of human authority, it never can, nor never shall, sink into my head, but that they whose fathers or grandfathers lived in the apostles time, must know what the apostles did in this matter. And where the scripture is short, or doubtfully expressed, these mens books are, it seems, larger: so that one would think that learned men might be agreed concerning the practice of the times I now speak of. But I find so much contrariety in the accounts given, that there must be on one side or on the other, great disingenuity used by them. I wish I were able to read the books myself: I would certainly give a true account, of which side soever I were. You, I perceive, are confident that the ancient practice was wholly on your side: and some books that I have read, do give the account so. But then others bring in those ancient fathers speaking all on the other side. What verdict can one give upon such contrary evidence?

P. I am afraid you have read *Danvers*. That book did me once a great deal of hurt.

A. And I thought it did me a great deal of good. For it leads one through all the first centuries with quotations, shewing, that adult baptism only was then in use.

P. You must of necessity read Mr. *Baxter's Confutation of the strange Forgeries of Mr. H. Danvers*.

Danvers. Or, Mr. *Wills's* two books on that subject; with his *Appeal* to the antipædobaptists themselves, that they ought to renounce such a man. Or, Mr. *Whiston*: or, *The History of Infant-Baptism* (n). You will find, that book (which has been so magnified and handed about among those people, and has misled several of them) to be a great shame and discredit to their cause. And in this respect, I may say, that afterwards it did me good too; for it gave me an aversion to that cause which was thought to need such forging and perverting of testimonies, as even the Papists do seldom use.

A. I shall judge of that, when I read the books you speak of. But I must own to you my suspicion, whether that quotation you brought just now, as out of *Justin Martyr*, be genuine, where he speaks of some christians of his acquaintance that were then seventy years old, and had been baptized in their childhood.

P. The word used by *Justin*, is not the word itself [baptized] but [discipled, or made disciples] as I rehearsed it. It is, as I told you, the same word that is used by St. *Matt.* xxviii. 19, *Disciple the nations, baptizing, &c.*

A. That seems to me much at one. For our reason why infants cannot be baptized, is, because they cannot be discipled. Nor do I see what *Justin* could mean by the infants being *discipled to Christ*, but their being baptized. But the reason of my questioning whether it

(n) Part II. Ch. i. and all over the book.

genuine, is, because I have used to mind how early any of the quotations are, that are brought for infant-baptism, and I do not remember that they brought any so early. For *Justin* wrote that *Apology* at the year after Christ's birth 140, as I remember; that is, within 40 years of the death of some of the last apostles: and 70 years reckoned back from that time, do reach into the midst of the apostles time, and come within 36 years of our Saviour's death.

P. The quotation is genuine (as Mr. B. assured me) and the book unquestioned. You may not have met with it before. We are beholden to Mr. *Dorrington* (o) for observing a passage which so many before him had over-looked.

A. Some other passages of antiquity that you have mentioned, I will remember and examine. Especially that of those men that say, they never heard of any christians that did not baptize infants. Did Mr. B. tell you of any more?

P. Yes. He gave me an account out of the four first centuries. And in the first (p) of them (which is the age of Christ and his apostles) there are, besides the books of scripture, but two or three short pieces left. They are on other subjects, and have no discourse directly about infants. But they speak of original sin with which we are born: and one of them (who wrote before St. *John*) mentions the necessity of baptism to all persons, in order to entrance into God's kingdom, as a known christian doctrine

(o) *Vindication of the Church.* (p) *Hist. Part I. Ch. i.*

at that time. For he says, none can come there *without the seal*; and that *that seal is water*.

In the second (7), there are also but few books left. Yet of those few, what *Justin* says, you have heard: and he discourses moreover of baptism being to us instead of circumcision, and of original sin, &c. And *Irenaeus*, who lived 30 years after *Justin*, reckoning up the several sorts of persons that are *by Christ born again unto God*, mentions infants expressly among them. And the word [born again] does with him and all old writers (and *Justin* for one) signify baptism as peculiarly as the word [christening] does with us.

A. I do not see how infants can be said to be *born again* in any other sense.

P. You observe right. In the third century (1) *Tertullian* (year after the apostles 100) who was much given to singular opinions, and opposed the received practices in many things, disputes against the custom of baptizing infants, virgins, young widows, &c. (at least except in danger of death) I counted this testimony to be as good an evidence for Infant-Baptism as any: for he so gives his reasons and opinion against the custom, as that one plainly perceives by his words that it was then actually the custom to baptize them.

Origen, ten years after, does in several places speak of Infant-Baptism, as a known and undoubted practice: and (in one of them) as having been ordered by the apostles.

(7) *Hist.* Part I, ch. ii. and iii. (1) *Hist.* Part I, ch. iv, v, vi

A. 1

A. If that were a known thing at that time, that the apostles ordered so, *Tertullian* must have been a madman to oppose it.

P. It is probable he did not know it. He lived in a country in *Africa*, where no apostle ever came, nor nigh it. But *Origen* lived near *Judea*, and had been born of christian parents, and so might know it better. And *St. Ambrose* and *St. Austin* do affirm the same thing, that the apostles practised and ordered it. About forty years after *Origen*, one *Fidus*, a country bishop, sent a scruple of his to *St. Cyprian*, and sixty-six bishops that were occasionally assembled; "Whether the baptism of an infant must not always be on the eighth day after his birth, because circumcision was so?" They send him a letter in answer, "That his scruple is vain; that the child may (and must, if there be danger of death) be baptized sooner; and speak of the refusal of it as dangerous to the soul's health of the child." This was about 150 years after the apostles: and some of these sixty-six bishops must be supposed to be 70 or 80 years old themselves, which reaches to half the space: and it appears by their words, that not one of them made any doubt of Infant-Baptism.

A. I remember that letter: but *Danvers* would have it to be spurious.

P. There is not a piece in all antiquity that can more certainly be proved to be genuine; for *St. Hierom* and *St. Austin* do very frequently quote passages out of it.

A. What,

A. What, to confirm Infant-Baptism?

P. No. I told you before that they never heard of any one that denied that: but to confirm the doctrine of original sin, which the *Pe-lagians* denied, though they owned Infant-Baptism.

As for the next century, it is endless to repeat their sayings: but I have here a note of their names. The council of *Eliberis* (year after the apostles 205) *Optatus* 260. *Greg. Nazianzen* 260. *St. Ambrose* 274. *Siricius* 284. *St. Austin* 290. *Paulinus* 293. Council of *Carthage* 297. Another 300. Another 301. *Innocentius* 302.

A. Hold. Was not that Pope *Innocent*?

P. Yes.

A. *Danvers* says, he was the first that decreed infants to be baptized.

P. How true that is, you may guess by what I have rehearsed. And *St. Austin* (before *Innocent* was Pope) writes, "that it was not decreed in any council, but had been ever in use." And that "no christian man of any sort, had ever denied it to be useful (s)."

A. Go on with your names.

P. No. Here I will give you the note—There are a great many more of them. They do all of them (some in several places of their works, *St. Austin* in above 1000 places) shew by their words, that infants were baptized in their times: and that without controversy. There is not one man of them that pleads for it, or goes

(s) *Hist.* Part. I. Ch. vii, viii, &c. to xxiii. Part II. Ch. 1. about

out to prove it, as a thing denied by any Christian, except those that denied all water-baptism.

A. Were there then any Quakers in those days?

P. There were some heretics that denied all baptism. But it was only some of the grossest and most enormous ones, and such as denied the scriptures also.

A. And is there no author in all this space of time that speaks against Infant-Baptism, but only that *Tertullian*?

P. Not one among those that owned any baptism at all.

A. Nor none that do say that it was the custom of some churches to baptize only the adult?

P. No such thing.

A. Then (if I find what you say to be true) I will never believe *Danvers's* book any more. For he quotes several authors of these times to say: "That in the eastern church they baptized only the adult (t)." But then in a subsequent he corrects that; and for *eastern* he says we must read *western*. And if it be true of neither of them, how gross is that?

But for the several sects (u) that were in those times, *Novatians*, *Donatists*, &c. and for the *Britons* he makes a pretence. You say *St. Austin* knew of no sect that denied Infant-Baptism. Had *St. Austin* any great knowledge of

(t) *Treatise of Infant-Baptism*, cent. 4. l. p. 56. Ed. 2. See Part II, Ch. i.
(u) *Hist.* Part II, Ch. iv.

the sects that were or had been? You find he was ignorant that *Tertullian* had spoken against it.

P. He had so good knowledge, that he wrote a book of all the sects that were then, or had been (he reckons 88, and their several tenets) and of the *Novatians* and *Donatists* writes largely: but not a word of their denying Infant-Baptism.

But it had been *Pelagius's* interest (being so hard pressed with that argument; "Why are infants baptized, if they have no sin?") to have found out some that denied it, if he could. And yet he also declares, as I told you, that he never heard of any. And he was a *Briton* born, but lived most part of his time at *Rome* and *Jerusalem*, and so must needs have heard of them, if there had been any.

A. Where may I find the passages of the authors named in your note, and the rest that you refer to?

P. If you will read them at large, and in their order of time, (which I think is better than reading of scraps) you may see them in a book, called, *The History of Infant-Baptism*. That writer pretends to little more than the mere pains of collecting them: but he has done at large, and in the author's own words, and referred to the book and chapter whence they are copied.

A. Do these fathers seem to have considered those things, which the antipoedobaptists do now use as reasons against the baptizing of infants?

ants: as that they have no sense of the thing,
no faith, &c.

P. Yes. As appears in the discourse they
have about (w) the godfathers professing in the
name of the child, that he does renounce, be-
lieve, &c. Where they confess that the child
has not in any proper sense, faith, &c. but that
it is only the godfathers declaring, in the name
of the child, that part of the covenant which
the child is bound to believe and perform, if
he live. So far are they from thinking this a
reason against the baptizing of them.

A. Then they used godfathers in those times
too?

P. Yes. Your own friend *Tertullian* (year
after the apostles 100) speaks of them as being
then in use, where he speaks of the other.
And so do many of the rest.

A. But if there was no church, sect, or so-
ciety that renounced Infant-Baptism; there
seems to have been a great many particular
christians that let their children grow up un-
baptized. For the antipædobaptists bring
many instances of emperors, as *Constantine*, &c.
and many other men, as *Austin*, &c. that had
christian parents, and yet were baptized at full
age. And here (excuse me if I deal freely with
you) I can prove the contrary of what you have
said. You say *St. Austin* never had heard of
any christian of our opinion: it is plain that
his own father was of this opinion. I have my-
self read his book of Confessions; where he in-

(w) *Hist.* Part II. Ch. v. § 1, 11, 16, 17.

the ninth book tells us how he was baptized at his own desire, being above thirty years old.

P. I have seen fourteen such instances brought: but I have (x) seen thirteen of them shewn to be mistakes, or to fail of proof: and the fourteenth proved to be a disputable case. But none of them more palpable mistakes than those two you mention. Did not you read in those books of *St. Austin*, that his father was a Heathen, and did not turn Christian till a little before his death?

A. I did not mind any such thing.

P. Then when you read them again, mind what he says, in the first book, ch. ii. second book, ch. iii. ninth book, ch. ix. you will find what I say to be true. And for *Constantine*, do not you remember that he was the first Christian emperor?

A. Yes. Every one has heard of that.

P. Do you think that the first Christian emperor had a Christian emperor for his father?

A. Was his father emperor?

P. Yes. (y) *Constantinus Cblorus*. He died at *Nica*, possessed of the imperial dignity. He died a Heathen.

A. Then what makes people write such bulls? I think that after the fourth century the antipædobaptists do confess that Infant-Baptism did generally prevail.

P. Yes. *Mr. Toms* says, (z) "that *St. Austin's* authority carried it in the following

(x) *Hist.* Part II. Ch. iii. (y) *Ibid.* 2. (z) *Examen*, Part I. § 8.

"ages, almost without control." Which is hard, when St. *Austin* professes solemnly, that he never heard of any one in his time, or ever before, that opposed it.

A. But hark ye. Did not these ancient christians give the communion to infants, as well as baptism?

P. No. None of the most ancient (*a*). In St. *Cyprian's* time, there was a custom of giving it in his church to young boys or girls of about four or five years old. And afterwards mere infants received it in some churches. But not till after the year 400, as far as I can find. I believe that Pope *Innocent*, whom *Danvers* makes the first decreer of Infant-Baptism, was really the first that decreed that they must receive the communion.

A. In what manner do you find that these ancient christians administered baptism to infants and others? By dipping? or, by pouring water on the face?

P. By dipping generally (*b*). But if the person were weak, so that going into the water might endanger his life; or in times of great haste, want of water, or other necessity, they gave it by putting water on the face.

A. Then they did not think dipping to be of the essence of baptism; so as that a person baptized, by putting water on the face, should

(*a*) *Hist.* Part II. Ch. ix. § 15, 16, 17. (*b*) *Hist.* Part II. Ch. ix. § 2.

be accounted as not sufficiently baptized? Our Saviour in his command, used only this word, *baptize*. Now what did Mr. B. tell you was the proper signification and use of that word in other places of scripture?

P. The word, *to baptize*, in scripture (c) is used for any washing, whether in whole or in part; whether in a sacramental way, or on other occasions. And the sacramental washing is sometimes expressed by the word *baptize*, and sometimes by other words, that are used for common washing.

A. What places of scripture did he bring, where the word *baptize* is used for any other washing than that of dipping?

P. *Luke xi. 38.* The washing of the hands is called the baptizing of the man. For where we read; *The Pharisee marvelled that he had not washed before dinner.* St. Luke's own words are; *that he was not baptized before dinner.* And so where we read; *Mark vii. 4. When they come from market, except they wash, they eat not.* St. Mark's own words are; *except they be baptized, they eat not.* Now this washing before dinner, was only the washing of the hands; as we see, *Mark vii. 5.* and that was by a servant's pouring water on the hands. He brought also several other places.

A. And where is the sacramental washing expressed by other words than are used for common washing?

(c) *Hist. Part II. Ch. viii. § 6. page 219.*

P. Eph.

P. Eph. v. 26. *The washing of water.* Tit. ii. 5. *The washing of regeneration.* Heb. x. 22. *Having our bodies washed.* The word here used in the original, is not *baptizing*, but (as Mr. B. assured me) the same that is used *Acts* xvi. 33. *He washed their stripes.* No man will think they were put into the water for that.

A. I shall be less anxious about this; partly because our Saviour has given us a rule, *Matt.* xii. 3, 4, 7. that "what is needful to preserve life, is to be preferred before outward ceremonies:" and partly because in the church of England (and so I suppose in other churches) any man may have his child dipped at baptism, if he will venture the life of his child.

But for the baptizing of infants, I shall consider, read, and confer on the several things you have mentioned; and what will be the result I know not: but I am resolved to take your advice in conferring with our curate, or some other minister, before I determine on any alteration. For I find that they know many things that are useful to find out the true sense of a scripture-passage, more than we do.

P. If you do so, and with an unprejudiced mind, I do not much doubt but that, by the grace of God, you will not only overcome all your scruples, but also be more confirmed in opinion of the validity of your baptism, and more thankful for the spiritual benefits conveyed to you by it, than ever you were before your doubting, as (I thank God) I am. There
are

80 *A Conference between two Men, &c.*

are many that were of our church, who are now far gone in their new ways, and become teachers in them, who wanted nothing but this to have kept them steady in the unity of the church of Christ and of its doctrines.

FINIS.



7.

THE
DOCTRINE
OF THE
SACRAMENTS.

BY
ISAAC BARROW, D.D.

LATE MASTER OF TRINITY COLLEGE, CAMBRIDGE.

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DOCTRINE

STEWART



THE

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Question.

WHAT meanest thou by this Word
Sacrament ?

Answer.

I mean an outward and visible Sign of
an inward and spiritual Grace given unto
us, ordained by Christ himself as a means
whereby we receive the same, and a pledge
to assure us thereof.

*SUCH is the clear and decided Sense
which the Church of England hath pro-
fessed concerning the general Nature of the
Christian Sacraments. And the appropri-
ated Services for the Celebration of Bap-
tism and the Lord's Supper, are drawn up
in perfect Conformity thereto.*

*A late Attempt to spread very different
Notions on the Subject hath occasioned the
present Publication.*

The

The following Tract is now separated from the Voluminous Works of its great Author for the Satisfaction of all who are in Communion with the Church of England; to show that the Sense which our Church professes hath a just Foundation in Scripture; and consequently that the Christian Sacraments have real and substantial benefits annexed to them by the appointment of God himself.

It is recommended to the pious Christian to read this Tract with his Bible in his Hand; and to examine carefully every Passage of Scripture to which it refers.

From such an Exercise he cannot fail to reap the most valuable Instruction, and advance himself in the Love and Practice, as well as in the Knowledge of Godliness.

THE
DOCTRINE
OF THE
SACRAMENTS.

IT is a peculiar excellency of our Religion, that it doth not much employ men's care, pains and time, about matters of ceremonial observance; but doth chiefly (and in a manner wholly) exercise them in works of substantial duty, agreeable to reason, perfective of man's nature, productive of true glory to God, and solid benefit to men*. Its design is not to amuse our fancies with empty shews, nor to take up our endeavours in fruitless performances, but to render us truly good, and like unto God; first in interior Disposition of mind, then in exterior practice; full of hearty love and reverence to God, of tender charity and good-will toward men, of moderation and purity in the enjoyment of these things; of all true piety and virtue; whereby we may become qualified for that life of bliss which it tendereth and promiseth; for conversation in that holy Society above, to which it designeth and calleth us. Yet because Fancy is naturally a *means*, and an effectual instrument of Action; and because sensible objects are apt strongly to affect our minds, it hath pleased the divine Wisdom to apply them in fit measure, and to sanctify them to those good Purposes, by

* Cyrian. Ep. 76.

appointing some few solemn and significant Rites to be observed by us, being in their own nature proper and useful, and by God designed to declare his mind and gracious intents to us ; to consign and convey his Grace into our Souls, to confirm our Faith in him, to raise our devotion toward him, to quicken our resolutions of obeying his will ; to enable and excite us to the practice of those great Duties which he requireth of us : *Our Lord Jesus Christ, saith St. Austin **, *hath subjected us to this gentle yoke, and light burden ; whence with Sacraments most few in number, most easy for observance, most excellent in signification he bound together the society of new people.* And, *The mercy of God, saith he again, would have Religion free, by the celebration of a most few, and most clear Sacraments.*

Of these there appear two (and *St. Austin* in the place cited could instance in no more) of general and principal use, instituted by our Lord himself ; which because they represent to us somewhat not subject to sense, and have a secret influence upon us ; because what is intended by them, is not immediately discernible by what is done, without some explication, (their significancy being not wholly grounded in the nature, but depending upon arbitrary institution, as that of words, which is of kin to them ; when *St. Austin* calls a Sacrament a *visible Word*) have usually been called *Mysteries*, (that is, actions of a close and occult importance, of deeper meaning and design, than is obvious to ordinary perception) and thence are also called Sacraments, for no other reason, I conceive, than because the ancientest Translators of the Bible into Latin, did usually render the word *Mystery*, which is a Greek word, by the Latin word *Sacrament* ; whence every thing containing under it somewhat of abstruse meaning, is by ancient Writers termed a *Sacrament*. (So *Tertullian* calls all Christianity the Sacrament of Christian Religion ; and *Elisba's* Ax he calls the Sa-

* *Augustin*, Ep. 118, 119.

crament of Wood ; and *St. Austin** speaks of the Sacrament of Bread, of Fish, of Numbers, of the Rock, &c. In short, he says of all Signs, That *when they belong to divine things, they are called Sacraments*; which shews to how small purpose the Disputes are, yea, on what small grounds the decrees are, concerning the number, general nature and efficacy of Sacraments ; for where a name or form of a Sacrament is of so large, ambiguous and indeterminate signification, there can be nothing but confusion in the disputes about it.) But those which chiefly at least, and in way of eminency have obtained this name, are those *two* instituted by our Lord, *Baptism*, and the *Lord's Supper* ; of which I shall in order discourse ; and so of each, as very briefly to consider the occasion of their institution, the actions enjoined in them ; the nature of them, or wherein their mystery doth consist, the ends for which they were intended, and the effects they produce ; together with the dispositions and duties (antecedent, concomitant, and consequent) required of us in the use and practice of them. And first,

OF

BAPTISM.

THERE were, (as the Apostle to the *Hebrews* tells us†) in sacred use among the Jews, *several kinds of baptisms*. The Learned in their Laws and Customs teach, that they never did receive any person into their Covenant, whether that which was more strict (to

* Aug. Ep. 5.

† Heb. vi. 1, 2. Heb. ix. 10. Seld. de Synedriis. Exod. xxix. 4. Numb. viii. 6. Levit. xv. 8, 16, 18, 27. and xxii. 6. Numb. xix. 7, &c. Ezek. xvi. 4. John i. 25, 33.

which natural *Jews*, and *Profelytes of Righteousness* were tyed) or that which was more lax, with which Strangers and Profelytes of the gate did comply, without a *Baptism*. And that Priests and Levites entering into their Office, were to be sanctified by washing with water, we see plainly prescribed in their Law; likewise that all persons, who had contracted any kind of defilement, were purified by the like Ceremony, particularly Children new-born, is expressed there. Moreover, that it was in use for Persons, who were conscious to themselves of having transgressed God's Law, being in God's Name invited by some person of eminent authority (a *Prophet*, or like a Prophet, one commissioned by God) unto repentance and amendment of life, to be washed by him, in testimony of their stedfast purpose to amend; and in hope to obtain pardon from God of their past offences, and to be reinstated in his favour, appears probable by *Saint John the Baptist* his undertaking, and the success thereof. For if the manner of his proceeding had been altogether unusual and unknown, so many it seems would not so readily (without any stir or obstacle) have complied therewith; especially among the *Scribes* and *Pharisees*, those zealous adherents to traditionary practice, who, to maintain their credit and interest with the people, were so averse from all appearance of novelty. This practice then of washing in so many Cases, and to so many purposes customary among God's people, to signify men's entering into a new state or course of life, being withal most apt and proper for his design, our *Blessed Saviour*, who never favoured needless innovations, was pleased to assume and impose upon the Disciples and followers of his Religion, accommodating it to those holy purposes, which we shall now endeavour to declare.

What the action itself enjoined is, what the manner and form thereof, is apparent by the words of our Lord's institution; *Going forth therefore, saith he, teach, or disciple, all Nations, baptizing them in the Name*

of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things, which I have commanded you *.

The Action is baptizing or immersing in water ; the Object thereof, those Persons of any Nation, whom his Ministers can by their instruction and persuasion render Disciples, that is, such as do sincerely believe the truth of his Doctrine; and seriously resolve to obey his Commandments. It is performed *in the Name* ; that is, it is ministered by the authority; and bears special relation unto the Persons of the Blessed Trinity, as the chief Objects of the Faith professed, and the sole Objects of the Obedience undertaken therein ; as exhibiting gracious favours unto the person baptized, and as receiving special obligations from him.

Such is the Action itself declared to be ; the mystery thereof consists in its being a notable sign to represent, and an authentick Seal to ratify the collation then made of certain great benefits to us ; and our undertaking correspondent duties toward God.

The Benefits which God then signifies, and, upon due terms, engageth to confer on us, are these :

I. The purification or absolution of us from the guilt of past offences, by a free and full remission of them, (the which washing by Water, cleansing from all stains, doth most appositely represent) and consequently God's being reconciled unto us, his receiving us into a state of grace and favour, his freely justifying us, (that is, looking upon us, or treating us as just and innocent Persons, although before we stood guilty of heinous sins, and thereupon liable to grievous punishments) that these benefits are conferred in Baptism, many places of Scripture plainly shew ; and the Primitive Church, with most firm and unanimous consent, did believe. *And now, said Ananias to Saint Paul, Why dost thou tarry? Arise and be baptized, and wash away*

* Matth. xxviii. 19. Mark xvi. 15.

thy sins. And, *Repent*, saith Saint Peter *, preaching to the Jews, *and let every one of you be baptized for the remission of sins.* And, *Christ*, saith Saint Paul again to the Ephesians, *loved his Church, and delivered himself for it, that he might sanctify it, purging it by the washing of Water*; that is, he effectually in Baptism consigned to the members of his Church, that mercy and remission of sins, which he purchased and merited by his Passion. And again, *Such*, saith he to the Corinthians, *were some of you*, (that is, ye were persons guilty of heinous sins) *but ye have been washed, ye have been sanctified, ye have been justified in the name of the Lord, and by the Spirit of our God*; where having been washed in Christ's name, doth, in congruity with what is said in other places, denote Baptism in his name; being sanctified and justified, do express the first benefits accompanying that Baptism. And indeed, wherever a general remission of sins, or a full sanctification, or consecration, and justification of men's persons in God's sight, are mentioned; that remission of sins, that separation, or dedication unto God's Service, that reception into Grace, which are consigned in Baptism, are, I conceive, understood: there being no other season or occasion, wherein ordinarily and visibly God doth exhibit those Benefits †.

It may be demanded, How Children, by reason of *their innocent age*, are capable of these Benefits; how they can be pardoned, who never had offended; how they can be justified, who never were capable of being unjust? I briefly answer, That because they come from that race, which by sin had forfeited God's favour, and had alienated itself from him; because also they have in them those seeds of pravity from which afterward certainly, life continuing, (without God's restraining Grace) will sprout forth innumerable evil actions; therefore, that God overlooking all the defects of their

* Acts xxii. 16. Acts ii. 38. Eph. v. 26. 1 Cor. vi. 11.

† Cyp. Ep. 10.

nature, both relative, and absolute, or personal, doth assume them into his special favour, is no small benefit to them, answerable to the remission of actual sin, and restitution from the state consequent thereon in others.

II. In Baptism, the Gift of God's Holy Spirit is conferred, qualifying us for the state into which we then come, and enabling us to perform the duties we then undertake, which otherwise we should be unable to perform; for purification of our hearts from vicious inclinations and desires; for begetting holy dispositions and affections in our Souls; for to guide and instruct us, to sustain and strengthen us, to encourage and comfort us in all the course of Christian piety: the which effects are well also figured by water, which purifieth things both from inherent and adherent filth. That this benefit is annexed to Baptism, the Scripture also teacheth us: *Be baptized, saith Saint Peter, in the Name of Christ to the remission of sins, and ye shall receive the gift of the Holy Ghost* *. *We being baptized in one body, are made to drink of one spirit, saith saint Paul* †: And with the *Laver of Regeneration*, Saint Paul again joineth the *renovation of the Holy Ghost*: And it is represented as an advantage of our Saviour's Baptism above that of John, that our Lord not only baptized with water to repentance, but with the Holy Ghost, and Fire ‡.

Some preventing operations of the Holy Ghost (whereby God freely draweth Men to Christianity, persuading their minds to assent thereto, inspiring their hearts with resolutions to comply with it) do precede Baptism; but a more full communication thereof, due by compact, assured by promise, for the confirming and maintaining us in the firm belief and constant practice of Christianity is consequent thereon; *After ye had believed, ye were sealed by the Holy Spirit of Promise* §, saith Saint Paul. To signify which benefit then conferred,

* Acts ii. 38. † 1 Cor. xii. 13. Tit. iii. 4. ‡ Math. iii. 11.

§ Ephes. i. 13.

the ancient Christians did to Baptism annex the Chrism, or holy Unction, signifying the collation of that healing and chearing Spirit to the baptized person; that which Saint Paul may seem to respect, when he saith, *He that establisbeth, or confirmeth, us with you in Christ, and who hath anointed us, is God; who also hath sealed us, and hath given us the earnest of the Spirit in our hearts.*

III. With those gifts is connected the benefit of Regeneration, implying our entrance into a new state and course of life; being endowed with new faculties, dispositions and capacities of Souls, becoming new Creatures and new Men, as it were, *renewed after the likeness of God in righteousness and true holiness*†, our being sanctified in our hearts and lives, being mortified to fleshly lusts and worldly affections, being quickened to a spiritual life and heavenly conversation: in short, becoming in relation and in disposition of mind, the children of God. This the matter and the action of Baptism doth set out; for as children new born, (for cleansing them from impurities adherent from the Womb) both among the Jews and other people, were wont to be washed; so are we in Baptism, signifying our purification from natural and worldly defilements: The immersion also in Water, and the emergence thence, doth figure our death to the former, and receiving to a new life. Whence Baptism is by Saint Paul called *the Laver of Regeneration*‡; and our Lord saith, that, *If a man be not born again of Water and the Spirit, he cannot enter into the kingdom of God*§; that is, every one becoming a Christian, is by Baptism regenerated or put into a new state of Life, getteth new dispositions of Soul, and new relations to God. *Ye are all,* saith Saint Paul, *the children of God by faith in Christ Jesus*||; that is, by embracing his Doctrine, and submitting to his Law professedly in Baptism. And, *We,* saith Saint Paul again, *are buried with Christ through Baptism unto death;*

* 2 Cor. i. 21. † Ephes. iv. 22, 23, 24. Colos. iii. 10. 2 Cor. v. 17.

Ezek. xvi. 4. ‡ Tit. iii. 5. § Joha iii. 5. || Gal. iii. 26.

that as Christ was raised from the dead by the glory of the Father, so also we should walk in newness of life*.

IV. With these Benefits is conjoined that of being inserted into God's Church, his family; the number of his chosen people, the mystical body of Christ, whereby we become entitled to the privileges and immunities of that heavenly Corporation. *We*, saith Saint Paul †, *have been all baptized in one spirit into one body*, the mystical body of Christ: And, *so many of you*, saith he again, *as have been baptized into Christ*, (into Christ mystical, or the Church) *have put on Christ*, and *ye are*, adds he, *all one in Christ Jesus*. As Proselytes among the Jews by Baptism were admitted unto the Communion and privileges of the Jewish; so thereby are we received into the like Communion and privileges of the Christian, far more excellent, Society.

V. In consequence of these things, there is with Baptism conferred a capacity of, a title unto, an assurance (under condition of persevering in faith and obedience to our Lord) of eternal life and salvation. We are therein, in Saint Peter's words ‡, *regenerated unto a lively hope of an incorruptible inheritance, by that resurrection of Christ*, which is represented to us in this action; and so therein applied, as to beget in us a title and a hope to rise again in like manner to a blissful life; whence we are said therein to rise with him: *Being*, saith Saint Paul, *buried with him in Baptism*, wherein also we were raised again: whence by the two great Apostles, Baptism is said to save us: *Baptism*, saith Saint Peter, the antitype of the delivery in the flood, *doth save us*; that is, admitteth us into the Ark, putteth us into the sure way of Salvation; and, *God*, saith Saint Paul §, *according to his mercy saved us, by the Laver of Regeneration*; and, *He that shall believe, and shall be baptized, shall be saved* ||, is our Saviour's own word and promise: *Shall be saved*, that is, shall be put

* Rom. vi. 4. Col. ii. 12. † 1 Cor. xii. 13. Gal. iii. 27. 1 Pet. i. 2.

Colof. ii. 12. ‡ 1 Pet. i. 3. § Tit. iii. 5. || Matth. xvi. 16.

into a state and way of salvation, continuing in which state, proceeding in which way he assuredly *shall be saved* : For Faith there denoteth perseverance in Faith, and Baptism implieth performance of the conditions therein undertaken ; which next is to be considered.

For as this Holy Rite signifieth and sealeth God's collation of so many great Benefits on us ; so it also implieth and on our part ratifieth our Obligation, then in an especial manner commencing, to several most important duties toward him. It implieth, that we are in mind fully persuaded concerning the truth of that Doctrine, which God the Father revealed by his blessed Son, and confirmed by the miraculous operation of the Holy Ghost ; we therein profess our humble and thankful embracing the overtures of Mercy and Grace, purchased for us by our Saviour's meritorious undertaking and performances, the which are then exhibited and tendered to us ; we therein declare our hearty resolution to forsake all wicked courses of life, repugnant to the Doctrine and Law of Christ ; fully to conform our lives to his Will, living thereafter in all piety, righteousness and sobriety, as loyal Subjects, faithful Servants, and dutiful children to God ; in brief, we therein are bound, renouncing all erroneous principles, all vicious inclinations, and all other engagements whatever, entirely to devote ourselves to the Faith and Obedience of God the Father, our glorious and good Maker ; of God the Son our gracious Redeemer ; of God the Holy Ghost our blessed Guide, Assistant, Advocate, and Comforter : These are the duties antecedent unto and concomitant of our Baptism (immediately and formally required of those, who are capable of performing them, mediately and virtually of them who are not) the which are signified by our being baptized in the Name of the Holy Trinity.

These Duties the Scripture commonly expresseth by the words, Faith and Repentance ; sometimes singly, sometimes conjunctly. *He* said Philip to the Eunuch*,

* Acts viii. 37.

thou believest with thy heart, it is lawful for thee to be baptized. Faith was an indispensable condition pre-requisite thereto; and, *Repent*, saith Saint Peter*, and let every one of you be baptized. Repentance also was necessary to precede it; indeed, both these, as they are meant in this case, do in effect signify the same; each importeth a being renewed in mind, in judgment, in will, in affection; a serious embracing of Christ's doctrine, and a steadfast resolution to adhere thereto in practice. Hence are those effects or consequences attributed to Faith, justifying us, reconciling and bringing us near to God, saving us; because it is the necessary condition required by God, and by him accepted, that we may be capable of these benefits conferred in Baptism; the same being also referred to that repentance or change of mind, which must accompany our entrance into Christianity; that good Conscience with which we stipulate a perpetual devotion and obedience to God, the which therefore doth, as Saint Peter telleth us, *save us*; it contributing to our Salvation, as a duty necessarily required in order thereto. This is that death to sin, and resurrection to righteousness, that being buried with Christ, and rising again with him, so as to walk in newness of life, which the baptismal action signifies, and which we then really undertake to perform.

And as such are the duties preceding or accompanying Baptism; so making good the engagements they contain, constantly persisting in them, maintaining and improving them, are duties necessarily consequent thereupon. *Having*, saith the Apostle †, *had our bodies washed with pure water, let us hold fast the profession of our faith without wavering.* We should indeed continually remember, frequently and seriously consider,

* Acts ii. 38. Acts xxvi. 14. v. 31. & xx. 21. & xvi. 20. & iii. 19. & xvii. 30. Rom. y. 1, 2. & iii. 25. & ii. 4. Gal. ii. 16, & iii. 8. Heb. x. 39. Ephes. ii. 8. & iii. 12. 2 Thess. ii. 13. 2 Tim. ii. 25. 2 Pet. iii. 9. Matth. ix. 13. Luke xxiv. 47. Mark ii. 17. 1 Pet. iii. 21. Rom. vi. 3, 4, &c. † Heb. x. 23. 2 Pet. iii. 17.

what in so solemn a manner we (upon so valuable considerations) did then undertake, promise and vow to God, diligently striving to perform it; for violating our part of the Covenant and stipulation then made, by apostacy in profession or practice from God and goodness, we certainly must forfeit those inestimable benefits, which God otherwise hath tied himself to bestow; the pardon of our sins, the favour of God, the being members of Christ, the grace, guidance, assistance and comfort of the Holy Spirit; the right unto and hope of Salvation. We so doing, shall not only simply disobey and offend God; but add the highest breach of fidelity to our disobedience, together with the most heinous ingratitude, abusing the greatest grace that could be vouchsafed for us. *If we wilfully sin, after we have taken the acknowledgement of the truth, saith the Apostle, (meaning that solemn profession of our Faith in Baptism) we trample under foot the Son of God; we profane the blood of the Covenant; we do despite unto the Spirit of Grace**; and incurring so deep guilt, we must expect suitable punishment. But I proceed to the other Sacrament,

THE

E U C H A R I S T.

AMONG the wonderful works of Power and Grace performed by God Almighty, in favour of the Children of Israel, and in order to their delivery from the Egyptian slavery, a most signal one was the smiting the first-born in every house of the Egyptians; and passing over the houses of the Children of Israel; wherein God declared his just wrath against their cruel Oppressors, depriving them in a sudden and dreadful manner of what was nearest and dearest to them; and

* Heb. x. 25.

is gracious mercy toward them, in preserving what was alike dear to them from so woeful a calamity; thus, as the Text expresseth it, putting a difference between the Egyptians and the Children of Israel*. Now that the memory of so remarkable a Mercy might be preserved, that their affections might be raised to a strong Sense of God's goodness, and their Faith in them confirmed, so as in the like need to hope for the same favourable help and protection, by the consideration of so notable an experiment, it pleased God to appoint a Sacrament, or mysterious Rite to be annually celebrated, representing and recalling to mind, that act of God wherein his special kindness was so eminently demonstrated toward his People: The same also (as did other Rites and Sacrifices, instituted by God among that people) looking directly forward upon that other great delivery from Sin and Hell, which God in mercy designed toward mankind, to be achieved by our Saviour; prefiguring, that the Souls of them who should be willing to forsake the spiritual bondage of Sin, should be saved from the ruin coming upon them who would abide therein; God regarding the blood of our Saviour (that immaculate Lamb, sacrificed for them) sprinkled upon the doors of their houses, † that is, by hearty Faith and Repentance, applied to their Consciences: The occasion of celebrating which Holy Rite, our Saviour we see did improve to the institution of this Sacrament, most agreeing therewith in design, as representative and commemorative of the greatest blessing and mercy that we are capable of having vouchsafed to us; some part of that ancient Rite or Sacrifice, which was most suitable to the special purposes of this Institution, and most conformable to the general constitution of the Christian Religion, whereby all bloody Sacrifices are abolished, being retained in this.

The Action itself, or rather the whole Rite, consisting of divers actions, we see plainly described in

* Cypr. Ep. 63. † Exod. xii. 23. Heb. x. 22. 1 Pet. i. 2.
Tim. iv. 5. Luke xxii. 19, 20. 1 Cor. xi. 24, 25.

the Gospels, and in the first Epistle of Saint Paul to the Corinthians; distinguishable into these chief parts. 1. The Benediction and Consecration, by Prayer and Thanksgiving, of Bread and Wine. 2. The breaking of Bread, and handling the Cup. 3. The delivery and distribution of them to the persons present. 4. The declaration accompanying that delivery, that those symbolical things and actions did represent our Saviour's Body given and broken, our Saviour's Blood shed and poured out for us, in sanction of the New Covenant. 5. The actual partaking of those Symbols, by eating the Bread, and drinking the Wine, done by all present. These things we find done at the first institution and exemplary practice of this holy Ceremony; the which our Saviour obliged us to imitate, saying, *Do this in remembrance of me.** There followeth in Saint Matthew and Saint Mark, presently after the narration concerning these particulars,—*And having sung a hymn, they went to the mount of Olives*†: Which action was indeed in itself proper to conclude the practice of this holy Rite, yet what reference it hath thereto, cannot thence be determined; however, with these the Church hath always joined several acts of Devotion, Confessions, Prayers, Praises, Thanksgivings, Intercessions, Vows, suitable to the nature and design of the Sacrament, apt to glorify God, and edify the faithful in the celebration thereof.

Such is the practice itself instituted and enjoined by our Saviour; the mysterious importance thereof, as we find it explained in the holy Scripture, (the only solid and sure ground upon which we can build the explication of supernatural Mysteries) consisteth chiefly in these particulars:

I. It was intended for a commemorative representation of our Saviour's Passion for us; fit to mind us of it, to move us to consider it, to beget affections in us, suitable to the memory and consideration thereof.

* Luke xxxii. 17. Mark xiv. 23. † Matth. xxvi. 30. Mark xiv. 26.

Do this, saith our Lord, for my remembrance †, or in commemoration of me; that is, so as thereby to have raised in you a reflection of mind and heart upon those grievous pains, which I shall have endured for your sake, to procure for you a remission of sins, and reconciliation to God. And, *So often*, saith Saint Paul, *as ye eat this bread; and drink this cup, Ye tell forth* (or significantly expresses) *the death of our Lord till he come*, or during his absence from us. The suffering of our Saviour (the most wonderful act of goodness and charity that ever was performed in the world, which produced effects of highest consequence to our benefit, the consideration whereof is apt to work the best dispositions of piety in us) should very frequently be present to our thoughts and affections; and that it may be so with advantage, such a solemn and sensible representation thereof is very conducive; wherein we behold him crucified, as it were *in effigy*, his body broken, his blood poured out for us; it being in a sort a putting us into the circumstances of those, who did behold our Saviour for us hanging upon the Cross. Our Lord being absent in body from us, (sitting in Heaven at God's right hand) to supply that absence, that we should not be apt to forget him, and thereby become wholly estranged from him, is pleased to order this occasion of being present, and conversing with us, in such a manner, as may retain in our memories his gracious performances for us; may impress in our hearts a kindly sense of them; may raise us up in mind and affection to him.

II. The benefits consequent upon our Saviour's Passion, rightly apprehended, heartily believed, seriously considered by us, are hereby lively represented, and effectually conveyed; to the sustenance and nourishment of our spiritual life, to the refreshment and comfort of our souls. It is a holy Feast, a spiritual Repast, a divine Entertainment, to which God in

* Luke xxii. 19. 1 Cor. xi. 25. 3 Cor. xi. 26.

kindness invites us; to which if we come with well-disposed minds, he there feeds us with most holy and delicious Viands, with heavenly Manna, with most reviving and cherishing Liquor. Bread is the staff of life, the most common, most necessary, most wholesome, and most savory Meat; Wine is the most pleasant and wholesome also, the most sprightly and cordial Drink; by them therefore our Lord chose to represent that body and blood, by the oblation of which a capacity of life and health was procured to mankind; the taking in which by right apprehension, tasting it by hearty faith, digesting it by careful attention and meditation; converting it into our substance by devout, grateful, and holy affections, joined with serious and steady resolutions of living answerable thereto, will certainly support and maintain our spiritual life in a vigorous health and happy growth of grace; refreshing our hearts with comfort and satisfaction unspeakable: *He that doeth thus, eats our Saviour's flesh, and drinks his blood*, (that is, who, as our Saviour interpreteth it, doth believe in him; that belief importing all other acts of mind and will, connected with right persuasions concerning him) *hath eternal life, and shall live for ever**, as himself declares and promises; which benefits therefore in the due performance of this holy duty, are conveyed unto us.

III. This Sacrament declares that union, which good Christians partaking thereof have with Christ; their mystical insertion into him, by a close dependence upon him for spiritual life, mercy, grace and salvation; a constant adherence to him by faith and obedience; a near conformity to him in mind and affection; an inseparable conjunction with him, by the strictest bands of fidelity, and by the most endearing relations: Which things could not more fitly be set out, than by the partaking our best and most necessary food; which being taken in, soon becomes

* John vi. 51, 47. & 5. 36.

John xv. 4.

mitted to us, assimilated and converted into our substance, thereby renewing our strength, and repairing the decays of our nature. Wherefore, *He*, saith our Saviour, *that eateth my flesh, and drinketh my blood, abideth in me, and I in him**; and, *The cup of blessing, with Saint Paul, which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ†?* We in the outward action, partake of the Symbols representing our Saviour's Body and Blood; We in the spiritual intention, communicate of his very Person, being, according to the manner insinuated, intimately united to him.

IV. By this Sacrament consequently is signified and sealed that union, which is among our Saviour's true Disciples communicating therein; their being together united in consent of mind, and unity of faith; in mutual good will and affection, in hope and tendency to the same blessed end, in spiritual brotherhood and society; especially upon account of their communion with Christ, which most closely ties them one to another; they partaking of this one individual food, become translated, as it were, into one body and substance: *Saying*, saith Saint Paul, *we being many, are one bread, one body; for all of us do partake of one bread‡*.

In the representing, producing and promoting these things, we are taught the mystery of this Sacrament doth consist: it was designed as a proper and efficacious instrument, to raise in us pious affections toward our good God and gracious Redeemer; to dispose us to all holy practice; to confirm our faith, to nourish our hope, to quicken our resolutions of walking carefully in the ways of duty; to unite us more fastly to our Saviour, and to combine us in charity one toward another; the accomplishing of which intents thereof,

* John vi. 56.
Ep. 67. p. 208.

+ 1 Cor x. 16. Vide Cyp. Ep. 63. p. 146.
‡ 1 Cor. x. 17.

death suppose our faithful and diligent concurrence in the use thereof; whence arise many duties incumbent upon us in respect thereto, some antecedent, some concomitant, some consequent to the use thereof.

I. Before we address ourselves to the partaking of this venerable mystery, we should consider whether we are going, what is the nature and importance of the action we set ourselves about; that we are approaching *to our Lord's Table**, (so Saint Paul calleth it) to come into his more especial presence, to be entertained by him with the dearest welcome, and the best cheer that can be; to receive the fullest testimonies of his mercy, and the surest pledges of his favour toward us; that we are going to behold our Lord in tenderest love, offering up himself a Sacrifice to God, therein undergoing the sorest pains, and foulest disgraces for our good and salvation; that we ought therefore to bring with us dispositions of soul, suitable to such an access unto, such an intercourse with our gracious Lord. Had we the honour and favour to be invited to the Table of a great Prince, what especial care should we have to dress our bodies in a clean and decent garb, to compose our minds in order to expression of all due respect to him; to bring nothing about us noisome or ugly, that might offend his sight, or displease his mind: The like surely, and greater care we should apply, when we thus being called, do go into God's presence and communion. We should, in preparation thereto, with all our power, endeavour to cleanse our souls from all impurity of thought and desire; from all iniquity and perverseness; from all malice, envy, hatred, anger, and all such evil dispositions, which are most offensive to God's all-piercing sight, and unbecoming his glorious presence; we should dress our souls with all those comely ornaments of grace (with purity, humility, meekness and charity) which will render us acceptable and well-

* 1 Cor. x. 21.

pleasing to him: We should compose our minds into a frame of reverence and awful regard to the majesty of God, into a lowly, calm, and tender disposition of heart, apt to express all respect due to his presence, fit to admit the gracious illapses of his holy Spirit; very susceptible of all holy and heavenly affections, which are suitable to such a communion, or may spring from it. We should therefore remove and abandon from us, not only all vicious inclinations, and evil purposes; but even all worldly cares, desires, and passions which may distract or discompose us, that may dull or deject us, that may cause us to behave ourselves indecently or unworthily before God, that may bereave us of the excellent fruits from so blessed an entertainment.

To these purposes we should, according to Saint Paul's advice, examine and approve ourselves; considering our past actions, and our present inclinations, and accordingly, by serious meditation, and fervent prayer to God for his gracious assistance therein, working our souls into a hearty remorse for our past miscarriages, and a sincere resolution to amend for the future; forsaking all sin, endeavouring in all our actions to serve and please God; *purging out*, as Saint Paul again enjoineth us, *the old leaven of vice and wickedness**; so that we may feast, and celebrate this Passover, in which Christ is mystically sacrificed for us, in the *unleavened dispositions of sincerity and truth*. Such are the duties previous to our partaking this Sacrament.

II. Those duties which accompany it, are a reverent and devout affection of heart, with a suitable behaviour therein; an awful sense of mind befitting the Majesty of that Presence wherein we do appear, answerable to the greatness, and goodness, and holiness of him, with whom we converse; becoming the sacredness of those Mysteries which are exhibited to

* 1 Cor. xi. 28. 1 Cor. v. 7.

us, (that which Saint Paul calleth, to *discern* or *distinguish our Lord's body* *; that is, yielding a peculiar reverence of mind and behaviour in regard thereto) a devotion of heart, consisting in hearty contrition for our sins, which did expose our Saviour to the enduring such pains, then remembered; in firm resolution to forsake the like thereafter, as injurious, dishonourable and displeasing to him; in fervent love of him, as full of so wonderful goodness and charity toward us; in most hearty thankfulness for those unconceivably great expressions of kindness toward us; in deepest humility, upon sense of our unworthiness, to receive such testimonies of grace and favour from him, (our unworthiness *to eat the crumbs that fall from his table*, how much more to be admitted into such degrees of honourable communion and familiarity, of close conjunction and union with him?) of pious joy in consideration of the excellent privileges herein imparted, and of the blessed fruits accruing to us from his gracious performances: in a comfortable hope of obtaining and enjoying the benefits of his obedience and passion, by the assistance of his Grace; in steady faith, and full persuation of mind, that he is, supposing our dutiful compliance, ready to bestow upon us all the blessings then exhibited; in attentively fixing the eyes of our mind, and all the powers of our soul, our understanding, will, memory, fancy, affection upon him; as willingly pouring forth his life for our salvation. Lastly, in motions of enlarged good-will and charity toward all our brethren for his sake, in obedience to his will, and in imitation of him; such like duties should attend our participation of this holy Sacrament.

III. The effects of having duly performed which should appear in the practice of those duties, which are consequent thereon, being such as these: An increase of all pious inclinations and affections, expressing themselves in a real amendment of our lives,

* 1 Cor. xi. 29.

and producing more goodly fruits of obedience; the thorough digestion of that spiritual nourishment by our becoming more fastly knit to our Saviour by higher degrees of faith and love; the maintaining a more lively sense of his superabundant goodness; the cherishing those influences of grace, which descend upon our hearts in this communion, and improving them to nearer degrees of perfection in all piety and virtue; a watchful care and endeavour in our lives to approve ourselves in some measure worthy of that great honour and favour, which God hath vouchsafed us in admitting us to so near approaches to himself: an earnest pursuance of the resolutions, performance of the vows, making good the engagements, which in so solemn a manner, upon so great an occasion we made, and offered up unto our God and Saviour; finally, the considering, that by the breach of such resolutions, by the violation of such engagements, our sins receiving so mighty aggravation of vain inconstancy and wicked perfidiousness, our guilt will hugely be increased; our souls relapsing into so grievous distemper, our spiritual strength will be exceedingly impaired; consequently hence our true comforts will be abated, our best hopes will be shaken, our eternal state will be desperately endangered.

There is one duty which I should not forbear to touch, concerning this Sacrament: that is, our gladly embracing any opportunity presented of communicating therein; the doing so, being not only our duty, but a great aid and instrument of piety; the neglecting it a grievous sin, and productive of great mischiefs to us.

The Primitive Christians did very frequently use it, partaking therein, as it seems at every time of their meeting for God's service. It is said of them by Saint Luke, *That they continued stedfastly in the Apostles doctrine and communion, and in breaking of bread, and in prayers**; and, *when you meet together, it is not* (as ac-

* Acts ii. 42.

cording to the intent and duty of meeting it should be) *to eat the Lord's Supper*, saith saint Paul*. And Justin Martyr in his second Apology, describing the religious Service of God in their Assemblies, mentioneth it as a constant part thereof; and Epiphanius reporteth it as a custom in the Church, derived from Apostolical Institution, to celebrate the *Eucharist* thrice every week, that is, so often as they did meet to pray and praise God; which practice may well be conceived a great means of kindling and preserving in them that holy fervour of piety, which they so illustriously expressed in their conversation, and in their glad some suffering for Christ's sake; and the remitting of that frequency, as it is certainly a sign and an effect, so in part it may possibly be reckoned a cause of the degeneracy of Christian practice, into that great coldness and slackness which afterward did seize upon it, and now doth apparently keep it in a languishing and half-dying state.

The rarer occasions therefore we now have of performing this duty, (the which indeed was always esteemed the principal office of God's Service) of enjoying this benefit, (the being deprived whereof, was also deemed the greatest punishment and infelicity that could arrive to a Christian) the more ready we should be to embrace them. If we dread God's displeasure, if we value our Lord and his benefits, if we tender the life, health and welfare of our souls, we shall not neglect it; for how can we but extremely offend God by so extreme rudeness, that when he kindly invites us to his Table, we are averse from coming thither, or utterly refuse it? That when he calleth us into his presence, we run from him; that when he, with his own hand, offereth us inestimable mercies and blessings, we reject them? It is not only the breach of God's command, who enjoined us to *do this*, but a direct contempt of his favour and goodness, most clearly and

* 1 Cor. xi. 20.

gely exhibited in this office. And how can we bear
 regard to our Lord, or be any wise sensible of his
 gracious performances in our behalf, if we are un-
 willing to join in thankful and joyful commemoration
 of them? How little do we love our own souls, if we
 offer them to pine and starve for want of that Food,
 which God here dispenseth for their sustenance and
 comfort? If we bereave them of enjoying so high a
 privilege, so inestimable a benefit, so incomparable
 treasures as are to be found and felt in this service, or
 to spring and flow from it? What reasonable excuse
 can we frame for such neglect? Are we otherwise em-
 ployed? What business can there be more important,
 than serving God, and saving our own souls? Is it
 wisdom, in pursuance of any the greatest affair here, to
 disregard the principal concern of our Souls? Do we
 think ourselves unfit and unworthy to appear in God's
 presence? But is any man unworthy to obey God's
 commands? Is any man unfit to implore and partake
 of God's mercy, if he be not unwilling to do it?
 What unworthiness should hinder us from remem-
 bering our Lord's excessive charity towards us, and
 thanking him for it? From praying for his grace;
 from resolving to amend our lives? Must we, because
 we are unworthy, continue so still, by shunning the
 means of correcting and curing us? Must we encrease
 our unworthiness, by transgressing our duty? If we
 esteem things well, the conscience of our sinfulness
 should rather drive us to it, as to our medicine, than
 detain us from it. There is no man indeed who must
 not conceive and confess himself unworthy; there-
 fore, must no man come thither at God's call? If we
 have a sense of our sins, and a mind to leave them;
 if we have a sense of God's goodness, and a heart to
 thank him for it, we are so worthy, that we shall be
 kindly received there, and graciously rewarded. If we
 will not take a little care to work these dispositions in
 us, we are indeed unworthy; but the being so, from
 our own perverse negligence, is a bad excuse for the
 neglect

neglect of our duty. In fine, I dare say, that he who with an honest meaning, although with an imperfect devotion, doth address himself to the performance of his duty, is far more excusable, than he that upon whatever score declineth it; no scrupulous stiffness can ward us from blame; what then shall we say, if supine sloth, or profane contempt, are the causes of such neglect?

Thus having briefly dispatched the considerations that offered themselves upon these Subjects, I shall conclude all with prayer to Almighty God, that we by his grace and help, believing rightly, strongly, constantly and finally; being frequent and fervent in prayer, and all pious devotion, sincerely obeying all God's Commandments; continuing orderly, dutiful and worthy members of Christ's Church, growing continually in grace, by the worthy participation of the Holy Sacraments, may obtain the end of our faith, the success of our prayers, the reward of our obedience, the continuance in that holy Society, the perfect consummation of grace in the possession of eternal joy, glory, and bliss; which God in his infinite mercy grant to us, for our blessed Saviour's sake, to whom be all glory and praise for ever and ever. *Amen.*



THE END.

A
FRIENDLY CALL
TO THE
HOLY COMMUNION.

Wherein is shewn to the meanest Capacity.

The *Nature* and *End* of the SACRAMENT of the LORD'S SUPPER; The *Obligation* to frequent it; The *Insufficiency* of the *Excuses* usually brought for *absenting* from it; The proper *Dispositions* for *receiving* it; And the *Advantages* of a *worthy Reception*:

With a particular Address to SERVANTS.

To which are added,

PRAYERS, THANKSGIVINGS, MEDITATIONS, and DIRECTIONS,
to assist the *Devout Christian* in the due *Discharge* of that *Great Duty*.

BY A LAYMAN:

Member of the Societies for the *Propagation of the GOSPEL* in FOREIGN PARTS, and for *Promoting CHRISTIAN KNOWLEDGE*.

THE EIGHTH EDITION.

Come, eat of my Bread, and drink of the Wine which I have mingled,
Prov. ix. 5.

Printed for F. and C. RIVINGTON, Booksellers to The Society for Promoting Christian Knowledge, at the Bible and Crown, No 62, St. Paul's Church-yard.

M.DCC.XCV.

RECEIVED

YOUNG COMMUNION

Washed with water, dried, and weighed.

10. The Commission has also been informed that the Government of the United States has been requested to provide information regarding the activities of the Communist Party in the United States.

ST. LOUIS, MO., FEBRUARY 10, 1911



1944

[illegible]

THE UNIVERSITY OF CHICAGO

T O

THE HONOURED *MRS. THORNTON,*

(The worthy Lady of *ROBERT THORNTON, Esq;*

BOTH

Constant Attendants at the LORD's Table;

Both shining Examples

OF ALL

Conjugal, Social, and Christian Virtues)

THIS DISCOURSE,

Particularly intended

For the Use of the Poor of *Clapham,*

To whom she is a great and constant Benefactress,

IS,

With the utmost Respect and Veneration,

Inscribed by the AUTHOR:

Who wishes her an Increase of Health,

And an Abundance

Of all earthly and heavenly Blessings.

November 15, 1746.

READER,

***I** F thou dost receive any Benefit or Satisfaction by this little Book, (which is chiefly extracted from our most eminent Divines,) lend it to thy Neighbour for his Good.—And think it not too much Trouble to assist those Persons in the Use of it, who are not able to read themselves.*

A

FRIENDLY CALL

TO THE

HOLY COMMUNION.

THE great Necessity and Advantage of duly frequenting the LORD'S SUPPER, has inclined me to throw in my Mite to awaken in Christian Professors a true Sense of this Duty, and assist them in the Performance of it; chiefly those of a lower and meaner Rank, into whose Hands this little Tract may be most likely to fall, and for whose Use in particular it is more especially made public. It is my Design, first of all, to offer a few Considerations upon this Subject, and then to add some suitable Devotions, for the Help and Assistance of such as want, and think fit to use them.

The Considerations I would propose, respect,

- First*, The Institution of the Lord's Supper.
- Secondly*, The Obligations to frequent it.
- Thirdly*, The proper Dispositions for receiving it.
- Fourthly*, The Insufficiency of some Excuses urged for the Neglect of it.
- Fifthly*, and *lastly*, The Advantage of a devout Performance of it.

I. And first for the Institution itself.

There is no better Way of explaining this, than by shewing what the inspired Writers have recorded concerning

concerning it. The most complete as well as shortest View of the whole, may be taken, by throwing together what we read of it in the *New Testament*, in some such Manner as here follows:

“ The Lord Jesus, in the same Night as he was
 “ betrayed, took Bread, and giving Thanks, blessed
 “ it, and brake it, and gave it to his Disciples,
 “ saying, “ Take, eat, this is my Body, which is
 “ given for you: Do this in Remembrance of me.”
 “ Likewise after Supper he took the Cup, and
 “ when he had given Thanks, he gave it to them,”
 “ saying, “ Drink ye All of this, for this is my Blood
 “ of the New Testament (or Covenant) which is
 “ shed for you and for many, for the Remission of
 “ Sins: Do this, as oft as ye drink it, in Remem-
 “ brance of me.”

What I shall here recommend to Observation, is, the Circumstance of Time in which our Lord instituted this holy Sacrament: It was the *very Night* in which he was *betrayed*: Our Saviour waited till the Eve of his Crucifixion, before he instituted it; thus affectionately closing a Life, which had been always employed in the Instruction and Edification of Mankind, and which he was then going to *offer up as a Sacrifice to God*, in order to obtain for them *eternal Redemption*. So critical a Conjunction was exceeding proper, sensibly to affect the Hearts of his then dull Disciples; and was, perhaps, for that very Reason, pitched upon for the first Celebration of the Eucharist.

The blessed Son of God, being willing to perpetuate his Church, and to give to all succeeding Christians the Helps and Comforts which they stood in need of, provides for them in the most gracious Manner by the Institution of this holy Sacrament. Being wholly taken up with the Desire of establishing an Ordinance that was to be so beneficial

HOLY COMMUNION.

7

ficial to Mankind; neither the killing Thought of that most shameful Part, one of his Disciples (who was with him at the Table) was going to act, in betraying him; nor the Machinations of the Jews, who, he well knew, were at that Time in deep Conspiracy against his Life; neither the amazing Agony he was to undergo in the Garden, nor the unparalleled Ignominy he was to suffer from the most abject of the People; all which Circumstances were Preludes to a most shameful, accursed, and cruel Death: None of these, I say, could divert his Attention from that most affectionate Purpose. *With so strong a Desire did he desire to eat this last Pass-over with his Disciples, in order to have an Opportunity of substituting in the Place of it a new one, which was to be infinitely more excellent in its Signification and designed Effects! In a Word, this Sacrament appeared to him of such singular Importance, as to induce him to take upon Himself the Care of appointing and settling it before he suffered.* He did not leave it to his Disciples to institute some kind of Ceremony, whereby to remember their crucified Master, although it is plain he left many important Things to be revealed to Them by the Holy Ghost; but he HIMSELF takes *Bread and Wine*, and having *blessed* them, that they might thereby represent his Body and Blood, he gives them to his dear Apostles; at the same Time adding this kind Injunction and Command, "Do this in Remembrance of me:" Acting like those tender and generous Friends, who, while they are going to be separated from us for any considerable Time, leave us their Picture, or some other precious Token of their Affection: Even so our blessed Lord, that his Disciples might not forget *what Manner of Man he was*, bestows upon them, and through them upon all Believers, this divine Legacy of his Holy Sup-

per; which, in some Measure, was to supply his Absence, and to bring Him always to their Remembrance, till his *coming again* to Judgment. For, as St. Paul says to the *Corinthians*; "As often as ye eat this Bread, and drink this Cup, ye do shew forth the Lord's Death till he come." So much for the Institution itself. I come now, as I proposed,

II. To consider the Obligations all Christians lie under, to frequent the Lord's Supper.

We are obliged to it in Point of indispenfible Duty, and in Obedience to a plain Precept and Injunction of our blessed Saviour, that great "Law-giver, who is able to save and to destroy.—Do this, says he, in Remembrance of me." Now whether we consider this Command as given in Charge immediately to the Apostles, as such, or as Representatives of the Christian People at large, the Precept must be acknowledged to be very obligatory and binding. In the first View, we see that he commanded his Apostles, and through them all succeeding *Ministers of the New Covenant*, to do what he had done before them, namely, to take Bread and Wine, to bless and distribute them. And if it be incumbent on Pastors strictly to follow and observe this Order, it can surely be no less the Duty of those committed to their Care, to receive from them the consecrated Elements, the Obligation being certainly mutual; for unless there be some to receive, there needs none to administer. In the latter View, the Obligation is equally binding, and still more direct; all Christians standing equally in need of that Sacrifice made by the Death of Christ, here to be remembered, and all equally bound to obey every Law and Ordinance of Christ.

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But farther : This Sacrament, as we know, owes its Origin to our Redeemer ; that is, to one who has infinitely obliged us ; to one, who “ has redeemed us “ from the Curse of the Law, being made a Curse “ for us : who his own self bare our Sins in his “ own Body on the Tree, by whose Stripes we are “ healed ;” and who instituted it, as we have just now observed, in the most affecting Conjunction imaginable, when he was on the Point of offering up his Life for us : Surely there arises from hence a most powerful Motive to the religious Discharge of it. Men use religiously to observe the Directions of a dying Friend, and (unless it be very difficult and unreasonable) perform what he directs. O! what Regard should we not then shew to the Request of our best Friend, when he was preparing to offer up himself a Sacrifice for us ; to undergo, as we have been mentioning, the most grievous Pains and Sufferings, and to yield up himself to one of the worst of temporal Deaths, that he might deliver us from the most bitter Pains of eternal Death ? “ Had “ he bid us do some great Thing, would we not have “ done it ? How much rather then, when he saith “ only, Eat, O Friends ! and drink, O beloved ! “ in Remembrance of me.” This last and dying Request of our best Friend, I say, should stick by us, and make a strong Impression upon our Minds ; especially, if we add thereto those other Words of his, not long before his Death ; “ Greater Love “ hath no Man than this, that a Man lay down “ his Life for his Friend : Ye are my Friends, if ye “ do whatsoever I command you.” — Is it not a wonderful Love that he has expressed to us, and worthy to be had in *everlasting Remembrance* ? And what does he expect from us, but by way of thankful Acknowledgment to celebrate the Remembrance of it, by the frequent Participation of this blessed

bleſſed Sacrament? God forbid that we ſhould ever think a Command of the bleſſed Jeſus, who has done and ſuffered ſo much for our Sakes, does not bring us under the ſtrongeſt Obligation to make a ſolemn Memorial of his unſpeakable Love, and the innumerable Bleſſings he has purchaſed for us! It is a certain Sign we have no great Senſe of the Benefit, when we forget him Days without Number. We ſhould be ſo far from neglecting this Ordinance, that we ſhould heartily thank God for every Opportunity he offers us, of thus *ſhewing forth his Death*, and our grateful Remembrance of it. Methinks we ſhould long, with holy *David*, (who ſaw but the Shadow of theſe Bleſſings) to be ſatiſfied with the good Things of God's Houſe, and to compaſs his Altar; and ſhould cry out with him, "O when ſhall I come and appear before thee? My Soul longeth, yea, even fainteth for the Courts of the Lord, and my Fleſh crieth out for the living God!" Had we, therefore, but a juſt Eſteem of Things, we ſhould account it the greateſt Unhappineſs in the World to be debarred of this Privilege, which yet we do deliberately and frequently reſuſe to partake of.

Should it be aſked here, how often are we then to receive the holy Sacrament? I answer, the Scriptures have not determined this Point; neither have they declared how often we muſt go to Church; nor how often we muſt give Alms; nor what Quantity of our Subſtance we muſt part with in Charity. Theſe Things, and many others of the like kind, are and muſt be left to our own Diſcretion, as well on Account of the various Circumſtances of Life, wherein it was impoſſible to provide in one and the ſame Way for all, as for a Trial of our Love to Chriſt. All therefore I would ſay on this Matter is, that I cannot but think it a very great Irregularity

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for any serious and religious Person to join in the other Parts of the Service, and to withdraw when the Sacrament is administered. This is as absurd, as it would be to go away in the Middle of the Prayers, or Sermon. And it is owing purely to Custom, that one is reckoned scandalous, and the other not so. In short, the general Rule to be observed by all good Christians is, to embrace *every* Opportunity that offers itself in the Place where they live, to remember their Saviour in the Way which he has especially appointed.

III. I proceed to my *third* Consideration, concerning the proper Dispositions for receiving the Lord's Supper.

And here it will be necessary to have Recourse to the Words of the Institution, "Do this in Remembrance of me;" for whoever remembers his Saviour in a due Manner, cannot fail of being acceptably admitted to his Table. Now although the Words "Do this in Remembrance of me," do not expressly mention how we are to remember Christ, it is evident, that this Command carries in it whatever can be the Matter of a Commemoration; for as it is not enough, when any Person desires us to remember him, to call to Mind barely that such a Person once lived among us, without remembering also, "what Manner of Man he was," and what he had done for us; so would it be a barren and fruitless Remembrance of Christ, to remember merely that once this divine Person *dwelt among us*, without contemplating at the same Time, what the Apostle beheld,—"*His Glory; the Glory as of the only begotten Son of God, full of Grace and Truth.*"—Surely then, in order to remember him as we ought to do, we must not only consider what he is in his own Nature, but also under those several

exalted and important Offices he is said in Scripture to have taken on him, as our *Priest*, our *Prophet*, and our *King*, and especially under the first of these; since one of the great Ends of this Holy Rite is declared to be, "to shew forth the Lord's Death till he come."

But as I have enlarged on these Particulars in the ensuing Devotions, I shall refer the Reader thereto, and here only give a brief Account of the pious Dispositions which the Remembrance of Christ is apt to excite, and should ever be attended with; and those are *Repentance*, *Thankfulness*, and *Charity*; all founded in a lively Faith in Christ's Death, and the Mercies offered us through Him.

As to the first: The Remembrance of Christ's Death brings naturally to our Minds the Cause of that Death; which was to be a *Propitiation for the Sins* of Mankind: Now, if this be considerably weighed, it cannot fail of producing in us the strongest Aversion to Sin, and ought to lead us to a true *Repentance*. In the Blood of Christ we see our own Condemnation; and in the bitter Sufferings he underwent, the due *Reward of our evil Deeds*. It is not possible to conceive, that a stronger Proof than this could be exhibited of God's Hatred against Sin, and consequently, of the Obligation which lies upon us to avoid it. Had God indeed, out of his infinite Grace and Goodness, (supposing it to have been not inconsistent with his Attributes) freely vouchsafed a Pardon to all past Sins, without exacting any Satisfaction at all, or by accepting any such insufficient Satisfaction as sinful Men could have been capable of making, we must indeed have admired the exceeding Abundance of his Mercy; but at the same Time, his infinite Hatred against Sin would not have been so clearly displayed. But now that he "withholds not his Son, his only Son

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“from us, but delivers Him up for us All;” when, at the same Time that he is pardoning the Sinner, he inflicts the heaviest Punishment of Sin upon the best and most innocent Person that ever lived in the World, (voluntarily submitting to undergo these Sufferings for us.) *This* is an abundant Proof, what a high and tender Concern God has for the Honour and Authority of his just and righteous Commandments: how great the Malignity and Danger of Sin is, (since he chose rather that his own beloved Son should bleed and die for it, than that it should go unpunished) and consequently, how great an Aversion we ought ever to have for it, so as to hate and forsake, to renounce and abhor it, as the most accursed Thing. Without a firm Resolution to “perfect Holiness in the Fear of God,” no Act of Devotion whatever can be pleasing to Him; much less the most solemn Part of it, The Communion of the Body and Blood of Christ. “We know” that God heareth not Sinners; their very Prayers “are an Abomination.” It is an Insult rather than an Act of Devotion, to “honour Him with our Lips, when our Hearts are far from Him; and” such Hypocrisy shall receive the greater “condemnation.” It appears by the whole Tenor of the Gospel, that without Repentance we can have no Share in the Death of Christ; and therefore it is to no Purpose for us, in an unrepenting Condition, to partake of the solemn Commemoration of it: For to come thus to the Lord’s Table, is acting directly opposite to the Design of this Holy Sacrament; which implies a formal Declaration that we acknowledge Jesus Christ for our Lord and Master, and that we submit ourselves to his Authority, and do thereby promise, virtually at least, that we will always obey Him:—In which Declaration it behoves us to be very serious and sincere.

Secondly,

Secondly, It is surely very natural to be touched with the most sensible *Gratitude* in approaching the Lord's Table, where we call to our Remembrance the amazing and inexpressible Love of Christ in laying down his Life for us, and the extraordinary and inestimable Effects of that Love, in the Benefit of our Redemption: And surely our Commemoration of this great *Lover of Souls* must be very faint, and very lifeless, if it does not inflame us with the most sincere, the most tender Love towards Him, that has so loved us, as to "give himself for us, and lay down his Life for our Sakes." The least we can do on our Part, "is to love Him, because he first loved us." The dreadful Destruction he has delivered us from, the blessed Inheritance he has purchased us a Title to, are Benefits so great, so astonishing, so much beyond all Possibility of Requital, that we cannot but return him our most humble and hearty Thanks for the same: And indeed, a Man need not have attained to any very great Degree of Perfection to do this. Our Saviour supposes this Affection to have a Place even among those, who had the least Reputation for Virtue in his Time. "If you love them which love you, says he, what Reward have ye; do not even the Publicans the same?" And it is well known, that Ingratitude has been every where condemned and abhorred, not only among the polite and civilized, but even among the most ignorant and barbarous of all Nations.

But thirdly, Another Disposition absolutely requisite on this Occasion, is *Charity*: We must be in Charity with all Men, for whom, as well as for us, our Saviour was pleased to offer up himself on the Cross. No one, that knows what Christianity is, can be ignorant that *Universal Benevolence* is one of the most essential, the most indispensable Duties of that.

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that holy Religion, which the blessed Son of God came to preach to the World; and without which, the warmest and most affectionate Commemoration *can profit us nothing*. This holy Sacrament breathes nothing but Love and Peace, Union and Concord; and it is very evident, that one main End of it was to unite Christians together by the Bands of Charity; a Virtue, which our Saviour has carried to the utmost Height, and which he has made the distinguishing Mark and Badge of his true and genuine Disciples. We know, that eating and drinking together at the same Table, has always been esteemed a Note of Friendship, and a Profession of Kindness among Men: It is the common Way of the World to compose Differences, to keep a Friendliness in Neighbourhoods, and to beget Endearment and mutual Love in all Fraternities. And accordingly St. Paul, speaking of the Eating of the *same Bread* in the Eucharist, takes Occasion from thence to demonstrate the peculiar Union which ought always to subsist between all the Members of Christ's Church: *Because the Bread (or Loaf) is One, We, though (personally) many, are ONE Body; for (as a Symbol of our Unity) We are all Partakers of that One Bread*. And it certainly becomes Christians at all Times, and especially at this heavenly Banquet, (where they are commemorating God's Mercy, and most stupendous Compassion, in forgiving us our most grievous Sins against his tremendous Majesty) to look to it, that their "Love be without Dissimulation," that they harbour no Envy nor Revenge, no Malice or Hatred, in their Hearts, but that they be "kindly affectioned one to another" "with brotherly Love, in Honour preferring one another;—tender-hearted, forgiving one another, even as God for Christ's Sake hath forgiven them; remembering those that are in Bonds, as
"bound

“bound with them, and those that suffer Adversity, as being themselves also in the Body;” and striving continually to improve and abound in every Branch and Instance of that Charity, which “suffereth long, and is kind, envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no Evil, rejoiceth not in Iniquity, but rejoiceth in the Truth; beareth all Things, believeth all Things, hopeth all Things, endureth all Things, and never faileth,—but is the fulfilling of the Law upon Earth, and endureth for ever in Heaven.”

These are the chief Dispositions which result from a due Remembrance of Christ, and upon which therefore we ought to examine ourselves before we come to the Eucharist; and that “not lightly, and after the Manner of Dissemblers with God, but so that we may come holy and clean to such a heavenly Feast, in the Marriage Garment required by God in his holy Gospel, and be acceptably received at that holy Table.”

So far of the Dispositions and Qualifications with which we should come to the Lord’s Table, and concerning which we ought to examine ourselves.

IV. I proceed, in the *fourth* Place, to answer some Excuses, and rectify some Mistakes in this Matter.

What has been already offered, plainly shews how groundless and vain that Excuse is, which is commonly pleaded, for the Omission of this Duty, namely, the want of sufficient Time to prepare for it. The necessary Qualifications (above-mentioned) for this Duty, are such only in general, as are necessary to the right Performance of all other Duties of the Christian Life, and without which we cannot be Christians indeed, true Disciples of JESUS CHRIST.

CHRIST. It is a great Mistake to think, that these Qualifications are to be acquired just when we attend on this Duty, and afterward to be no more regarded; but they ought to precede, to accompany, and to follow it: For a continual Endeavour to sanctify ourselves should be the Business of our whole Lives; and the same Christian Graces we are required to bring with us to this holy Sacrament, we are bound to practise at all Times, whether we come to the Sacrament or not. It is true, when we are about to receive, we ought to examine ourselves; and, when we have Leisure for it, quicken our Devotion; and in the Solemnity itself put our Virtues in Motion, (if the Expression may be used) by exercising them in the best Manner we can, on the great Objects that present themselves to our Minds, the thankful Remembrance of Christ, and the Inferences that naturally flow from it: But that hinders not, but the chief Preparation consists more in a good Life, than in the Devotions we have been using, just before the Time of receiving. For indeed, the great Matter to be attended to, is the general Tenor of our Lives; in which, if there be but a Regularity and Evenness in *well-doing*; if there be but an *honest and good Heart*, a Man may go forth to his Work, and to his Labour on Saturday, and be a good Communicant on Sunday. The only Precept we have relating to any previous Preparation, is that given by St. Paul, 1 Cor. xi. 21. *of examining ourselves*: But neither our Saviour nor his Apostles, have told us how much Time ought to be spent in this religious Exercise: And indeed it was not possible to do it, because of the great Diversity of Men's States and Tempers, and the different Degrees of Leisure one Man enjoys above another. A Man who is placed in such a low Station of Life, that he must earn his Bread by the constant Sweat of

of his Brow, would not answer the End of Providence, was he to pass that Time in Retirement and Devotion, which he ought to employ in Labour for his Subsistence. Whilst at the same Time that he follows the Work of his Calling, and endeavours to provide for his Family with honest Industry, and trusts in God's Providence, and is content with his Condition, he is in the Way of his Duty; and a faithful Discharge of *that*, can never disqualify him for the Sacrament; on the contrary, he is then doing Service to the Lord, and is habitually prepared for all religious Duties.

It is worth observing, that the Duty of receiving the Sacrament, is incumbent on all Ranks, "High and Low, Rich and Poor, one with another;" and therefore our blessed Lord, who enjoined the strict Observation of it to all, must be supposed to require such Preparations for it only as is consistent with all Stations of Life; and consequently, nothing that is above the Condition or Capacity of the meanest Person. And as we have abundant Reason to believe that our Saviour intended it for a Part of ordinary Christian Worship, so we must needs conclude that he will ever approve such kind of Preparation, as is respectively suitable to the various Ranks and Conditions of Men.

And surely there is no Condition of Life so strait, so very laborious, but that therein a Man may find some Interval, in the very Midst of Business, to lift up his Heart to God in devout Ejaculations; and certainly he may always have Time enough to worship God, before he lies down, and after he rises up; and by rising a little sooner, or only a little later lying down to Rest, he may redeem Time enough from his Sleep to enlarge his Devotions, to examine the State of his Soul, and by the Exercise of Repentance and Thankfulness, Faith, Hope, and

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and Charity, prepare himself in the best Manner for a worthy Approach to the Lord's Table. The *Forms of Examination*, and the *Devotions* following, are intended to help him in these Exercises.

And here, perhaps, it may not be improper to add a Word or two concerning Servants, and particularly those, who are known by their Dress and Habit to be such; I mean *Livery Servants*, very few of whom are ever seen at the Lord's Table.

Many of these it is to be lamented, are scandalously wicked and profane, and are sometimes hardened in Wickedness, by the Example of those who must one Day be accountable, in a great Measure, for their Misbehaviour. O! that both might see their Folly and Danger, and repent and amend before it be too late! But let not such wicked Servants think themselves safe, by charging their Iniquities upon others, by imitating any of a higher Rank, or *following a Multitude to do Evil*: Let them remember, that God has *not given any Man Licences*, much less laid any one under a Necessity to sin; that every one is bound to live in the *Fear of God* here, and must give an Account to God of himself hereafter; and that at the last and great Day the Wicked, how great, or little, or mean soever they be, shall be sentenced to *everlasting Fire*, whilst the *Righteous* only shall be received into *Life eternal*.

And I would to God, that all * Servants, whether in Livery or otherwise, whether they are *Male*

* If any Servant shall here plead, that he does not receive the Sacrament because he is poor, and cannot give as he would at the Offertory; I would inform him, that the Alms collected at the Sacrament, are not Matter of Necessity, but of free Gift; and every one is to give according to his Ability, and as he is disposed in his Heart. The poor *Widow's two Mites* were preferred to the richest Oblations of the Wealthy. And he that has nothing at all to give, is invited freely to partake of these spiritual Blessings, without Money, and without Price.

or *Female*, might have their Eyes opened to discern what Obligations they are under to receive the Lord's Supper often; and their Hearts awakened to consider the great Iniquity and Danger of a gross Neglect. Is this a Duty incumbent only upon those of a higher Rank? Is it not the indispensable Duty of every Rank and Station? Is not every Christian bound to love and obey Jesus Christ, and to remember him in his holy Ordinance?—Leisure cannot be wanting for this Duty; for the whole Day is consecrated to Devotion when they are expected to perform it. And I need not add any Thing to what has been said about the Time to be employed in Preparation. Many of those to whom I now speak, have too much upon their Hands, and it would be a double Advantage to them, to have some of it employed to religious Purposes. But perhaps some of the well-disposed of this Class may say, “That they would gladly lay hold of the Opportunities they have of receiving this holy Sacrament, if the Masters and Mistresses they serve would but give them Leave, and countenance and encourage them in so doing.” To *such* Servants I say, beware of the unreasonable and unwarrantable *Fear of Man*: Be afraid of offending God; let Him be your Fear, and let Him be your Dread: Never let the Fear of Man lead you to neglect or transgress the Duty which you owe to God*. If your Masters

* But as a truly conscientious Servant would always contrive to serve his Master which is in Heaven, in the Way that is least inconvenient to his earthly one; so when his Attendance is indispensably required at Home, during the usual Time of Divine Service, he may, in this great Town, have an Opportunity to receive the Sacrament early on the Sunday Morning at the Chapel Royal at St. James's, St. James's Church, Whitehall Chapel, St. Martin's in the Fields, or in the City at St. Anne's Aldersgate, St. Michael's Crooked Lane, or St. Mary le Bow, (where also it is administered on Holidays, and is likewise at St. Dunstan's in the West.)—And what I say here of the Sacrament, may be equally applied to the public Prayers and Sermons; since in this Town we have them at different Churches, earlier than the usual Time in the Morning, and later in the Evening.

do not begin with you, and admonish you of your Duty, take Courage to speak to them, and ask their Leave, where that may be necessary. Do not say you are ashamed: Consider whether you have not more Boldness in lesser Matters, and whether it does not become you to have more Courage and Resolution where your greatest Interest is concerned? Be humble, and modest, and obliging, and depend upon it you will give no Offence by such a Freedom as this.—But I must beg Leave to add a Word to the Masters themselves: And I cannot but wish, that even those who appear to regard their Duty in other Points, would take this Matter into their serious Consideration. I need not tell them, that every Master of a Family must be in some Measure answerable for the religious Behaviour of his Family: He is to watch over, and instruct, and admonish, and reprove his Children and Servants: He is to worship God with them in his Family, and to allow and require them to worship God in secret by themselves, and in the public Congregation, and particularly at the Lord's Table. If Masters discharged this Duty faithfully in taking this Care of their Servants, I persuade myself we should not hear so many Complaints of their Misbehaviour. But if they who should instruct and direct them better, neglect their Charge; much more, if they become Examples of Lewdness and Profaneness; what Wonder is it, if such uninstructed uncultivated Souls are easily captivated, and *led away with divers Lusts*, to commit Iniquity with Greediness? One would think that Masters for their own Interest and Security, if they looked no further, should take a little more Care of their Servants: And the shocking Instances we have lately had of Robbery and Murder, committed by Servants, should awaken Masters to consider the Necessity of instilling good Principles

Principles into their Dependents, and of endeavouring all the Ways they are able, to plant the *Fear of God* in their Hearts, and a firm Belief of a *Judgment to come*, which may engage them to *refrain from every evil Way*, and to *keep a Conscience void of Offence towards God and towards Man*. Those Masters and Mistresses who have any Sense of Religion themselves, must especially see the Necessity of such a Conduct; and will certainly be pleased to encourage and improve all the good Inclinations they can discover in their Servants: And they will excuse me, if I entreat and beseech them to consider the *Bashfulness and Backwardness of Servants in these Matters*, and to condescend to be their Monitors, and to convince and persuade them to discharge their Duty therein as they ought to do: And if they would call them together daily, and more especially on the Lord's Day, to join in Family Prayer, reading the Scriptures, and religious Conversation; the happy Effects of their Endeavours would quickly be perceived, in the greater Fidelity and Diligence, the more humble, modest, and peaceable Behaviour of their Servants.

But some urge farther, that they are *unworthy*, and therefore afraid to come to the Lord's Table; lest by coming they incur that *Damnation* threatened by St. Paul, 1 Cor. xi. 29.—But this is owing to a wrong Apprehension throughout of St. Paul's Meaning: For it is not said, he that is *unworthy* to eat and drink this Sacrament, if he does it, *eateth and drinketh Damnation to himself*; if it were, then indeed we might justly be afraid of coming to this Royal Feast; for “who can say, I have made my Heart clean, I am pure from my Sin?” Now there is a great deal of Difference between these two things, between a Man's being *unworthy* to receive this Sacrament, and his receiving it *unworthily*, which I shall thus illustrate:

He, for Example, who has grossly wronged; maliciously slandered, or without any Provocation of mine, treated me very ill, is, as every one will grant, utterly unworthy of any Kindness or Favour from me. But now, if notwithstanding this Unworthiness I do him some considerable Kindness, and offer him some Favour, his Unworthiness is no Let or Hindrance to his receiving this Favour; and if he accepts it with a due Sense, and a grateful Mind, and by it is moved to lay aside his former Enmity and Animosity, and heartily repent him of his former Ill-will against me, and studies how to requite this Courtesy; it is then plain, that though he were *unworthy* of the Favour, yet he hath *now* received it *worthily*: that is, after a due Manner, as he ought to have done, and that it hath had its right Effect upon him:

So we are all unworthy to partake of this holy Banquet; but being invited and admitted, we may behave ourselves as becometh us in such a Presence, at such a Solemnity; and if by it we thankfully commemorate the Death of our Lord, and renounce all our Sins and former evil Ways, and there give up ourselves to be governed by him, and vow better Obedience, and are affected with a true Sense of his Love; then, though unworthy of so great a Favour, yet we have *worthily*, that is, after a right Manner (as to God's Acceptance) received this blessed Sacrament.

Moreover, this Crime of *Unworthiness* is by no Means to be extended to every little Failure or Omission in the Performance of this Duty, as if that did render us such *unworthy* Receivers as the *Corinthians* were, or straight consign us over to the same Punishment. Our merciful Saviour did not institute this holy Sacrament for a Snare to his Followers, to draw them into Sin and Danger: This would be to turn the *Cup of Salvation*, into a Drink
of

of deadly Wine, highly derogatory to that God, whose Mercy is over all his Works; but rather in great Mercy to them, as a powerful Means to quicken and encourage their Virtues; as an happy Instrument to nourish and feed the Flame of their Love to Him. He only desires Truth in the inward Part; and if there be but a willing Mind, he will accept our sincere, though weak Endeavours, and will pardon us, when we faithfully "prepare our Hearts" to seek Him, though we be not altogether cleansed "according to the Purification of the Sanctuary."

It deserves also to be considered, that the *Damnation* spoken of by the Apostle, does not denote eternal Damnation, but certain judicial and extraordinary Plagues, which God inflicted on the *Corinthians* for their irreverent, factious, and uncharitable Behaviour at the Lord's Table; as appears not only from the rendering the Original Word by *Judgment* in the Margin, and the Use of it in other Places, as *Luke xxiii. 40.* *1 Peter iv. 17.* but also from the Context, which shews that the *Judgment* or *Damnation* here spoken of, is to be understood of temporal Judgments; and that the Design of them was to prevent those that are eternal: "We are judged of the Lord, that we might not be condemned with the World."

Thus we see how groundless those Excuses are which keep Men from partaking of this holy Ordinance; and indeed, to answer all Pretences at once, we may safely assert, that whoever is duly qualified to use the Lord's Prayer, (having such a competent Knowledge of the Import of this Sacrament, as the Nature of it requires) is also fit to communicate.

V. I proceed, in the fifth and last Place, to shew the Advantages of a worthy Reception of the Lord's Supper.

Now

Now it may be fairly argued, in the first Place, that all the Commands of God are designed for our Benefit and Advantage; and that great Blessings will attend all those that faithfully observe them: To all devout Christians they are "sweeter than Honey and the Honey-comb, yea, dearer than Thousands of Gold and Silver; and in keeping of them there is great Reward." The great and good God, infinitely happy in himself, stands not in need of the Worship of such frail Creatures as we are, nor of any of the Creatures he has made; for the very *Angels are not pure in his Sight, and much less Man, that is a Worm*: But he *humbleth himself to behold the Things that are in Heaven and Earth*. Our Goodness extendeth not to him: He is the same Yesterday, To-day, and for ever; and is not capable of receiving any Addition to, or Diminution from his Happiness; nor is it to be imagined a Man may be profitable to God, as he that is wise may be profitable to himself; and therefore all the Worship, all the Obedience he requires of us, must be enjoined for our Good: And consequently, as it is a divine and indispensable Command that we should DO THIS; as it is a Command bound upon us by the most awakening and endearing Obligations, so our willing Obedience to *this* Command will be most certainly crowned with unspeakable and inestimable Blessings.

But besides what may be said of God's Commands in general, if we attend to the Nature and Design of *this* Command in particular, it will further appear, that great Advantages must necessarily arise from the devout Performance of this Duty: For this Sacrament being instituted, as we have seen, for the solemn Remembrance of Christ, it is certain that a sedate, solemn Commemoration of this bright Exemplar of moral and divine Virtues,

of this great *Preacher of Righteousness*, cannot but have a mighty Tendency to promote that universal Holiness which he taught and so effectually recommended by his own Practice.

For, can we contemplate (as we do in this holy Ordinance) “the Breadth, and Length, and Depth, “and Height of the Love of Christ,” which induced him to give himself a Ransom for all, without the most affectionate Gratitude for that inconceivable Love? Without resolving to live no longer to ourselves, but to him who “has done these great “Things for us, whereof we rejoice;” and saying with St. Paul, “I am crucified with Christ, “nevertheless I live; yet not I, but Christ liveth in “me; and the Life which I now live in the Flesh, “I live by the Faith of the Son of God, who loved “me, and gave himself for me?”—In this Sacrament we see the Lord of Glory “humbling himself, “and taking on him the Form of a Servant;” and can *Servants*, notwithstanding this great Pattern of Humility, murmur and be uneasy at their low Condition in the World! Can *any of us* cherish Thoughts of Pride or Vanity, which are so unsuitable to frail Creatures and most miserable Sinners? Can we behold the surprizing Charity of our blessed Saviour, without being *enlarged in our Bowels* towards his poor Members? Without renouncing all Hatred, Malice, and Revenge? Without resolving to love, from henceforth, the whole Race of Mankind, even our bitterest Enemies? Can we see Innocence itself suffer the bitterest Torments with so much Patience and Resignation, without a firm Resolution to bear, and that too without murmuring, these Misfortunes and Disappointments which God is pleased to send us, and which fall short of
what

what we have richly deserved*? Can we think of the horrible Torments which our Sins have caused to the Son of God, without a great Abhorrence against all Sin? Can we call to mind that Christ died for our Sins *once*, that through Faith, Repentance, and Newness of Life, we might not die for ever, without resolving to do all in our Power to "live soberly, righteously, and godly in this present World;" without using all our Endeavours to perform every Condition necessary to qualify us for this mighty Blessing? In short, there is no Part of our Saviour's Life and Actions which does not afford us some excellent Motive to the regulating of our Conversation; and there is no Part of his Life and Actions, but may, and ought to be remembered by us at the holy Sacrament.—So that this Sacrament, in itself, has a very natural Tendency to make us "grow in Grace and in the Knowledge of our Lord and Saviour Jesus Christ;" and therefore we have abundant Reason to praise the Wisdom of the great *Shepherd and Bishop of our Souls*, for establishing in his Church so excellent a Means to make us "wise unto Salvation, through Faith which is in Jesus Christ."

MOREOVER it deserves also to be considered, in the last Place, what are the *special* Graces which God

* If this were a proper Place, it might easily be made appear, that there is not so much Difference in the general Account of the Misery and Happiness of human Life, as the World imagines: We are apt by our Follies and Vices to multiply our Sorrows, and *disquiet ourselves in vain*; to overlook our Blessings, and repine at our Afflictions, and envy the Prosperity of other Men: And yet, how few are there that would be willing to exchange their *whole* State and Condition with that of others? And how very unreasonable, at the same time, to desire to be delivered from *all* the Evils which belong to our own Estate, and to have *all* the Good belonging to others transplanted in their Room, without any Mixture of Evil?

has annexed to the right Discharge of this Duty, and what may be inferred from the extraordinary Presence of our Lord Jesus Christ, and the saving Participation of his Body and Blood in this holy Ordinance: For, if Jesus Christ be *present* with his Grace and holy Spirit, “in the Midst of two or three that “are gathered together in his Name,” can we doubt in the least whether he be present, in a very particular Manner, *in the Midst* of those who celebrate this holy Feast, this most solemn Part of religious Worship? *in the Midst* of those, who, according to his Will, publicly acknowledge the infinite Price and Efficacy of his Death? who imprint it in their Minds in the most lively Manner? who bless their Redeemer, and praise him with the whole Church, in a solemn Ordinance which he himself has appointed? who, by Virtue of his meritorious Death, plead with Confidence to be *reconciled to God*? What Service can we perform that can be more acceptable to him? Can God refuse his Grace to him that faithfully and devoutly asks it in this sacred Ordinance? It is at the holy Table that God pours upon us his choicest Blessings; where, in short, he makes us Partakers of all the Benefits of Christ’s Death; for, says the Apostle, “the Cup of Blessing which “we bless, is it not the Communion of the Blood “of Christ? the Bread which we break, is it not “the Communion of the Body of Christ?” 1 Cor. x. 16. The Effect of which, worthily received, can be no less than the Forgiveness of our Sins, and all the other Fruits of his Passion, especially the powerful Assistance of the Holy Spirit: So that with the frequent devout Use of this holy Rite, our Souls will be “strengthened and refreshed by the Body “and Blood of Christ, as our Bodies are by the “Bread and Wine:” We shall go from Strength to Strength

HOLY COMMUNION.

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Strength in the Paths of Holiness. This divine Refreshment will help us to proceed courageously in our Journey through this "Vale of Tears; will fill us with all Joy and Peace in believing, and make us abound in Hope, through the Power of the Holy Ghost," and carry us safe to the Regions of Immortality.

What urgent Motives then are wanting to engage us to partake of this holy Feast with Eagerness and Joy? Was even our Saviour's Authority, who has enjoined it; was even the Sense of Gratitude for what he has suffered for us, not capable to move us; yet our own Interest (which never fails to guide us in Things temporal) should prompt us thereto. Are there any of us, that are hard put to it, either through the prevailing Infirmities of our Natures, or those that our evil Customs have brought upon us? And are there any of us that want Strength or Courage to grapple with our spiritual Enemies, or to resist those Temptations that daily make Assaults upon us in our Way of Living? Why, here we have an effectual Remedy. By coming frequently, and conscientiously, and devoutly to this holy Feast of God, we may gain such Refreshments, such Support, such Strength and Power, as will enable us to go through our Work cheerfully and successfully; such Succours as will not fail, if we faithfully make Use of them, to vanquish all our spiritual Adversaries; such Comfort and Peace of Mind, as will make our Lives tolerably easy under the Difficulties, and Troubles, and Calamities of this miserable World. Here the lowest and the wretchedest of Mortals may perceive, that they are not forsaken for their Poverty and Affliction, but are as dear to Christ as if they were ever so highly advanced in worldly Wealth and Honours:

Here they may comfortably reflect, that the Blood of Christ was shed for the meanest Beggar, as well as for the greatest Monarch; and that no Man shall be rejected for his outward Condition, but only for his Misbehaviour in that State wherein Providence has placed him. Jesus Christ, who for "our Sakes" became poor, that we through his Poverty might "be made rich," has told us, that "in this World" ye shall have Tribulation;" but has bid us, notwithstanding, "be of good Cheer, because he has overcome the World." He will cheer us in this holy Ordinance, and has left it as a sure Pledge, that *he will come again at the End of the World to receive us into that Glory, which he is gone before to prepare for us.* We should comfort ourselves with the Thoughts of that blessed Time, when we shall "eat and drink with him in his Kingdom;" when we shall be admitted "unto Mount Sion, and "unto the City of the living God, the heavenly Jerusalem; and to an innumerable Company of "Angels: To the General Assembly and Church of "the First-born, which are written in Heaven; "and to God the Judge of all, and to the Spirits "of just Men made perfect, and to Jesus the Mediator of the new Covenant."

So that in neglecting this Sacrament, we neglect our own Interest and Happiness, *we forsake our own Mercies*, and judge ourselves unworthy of all the Blessings of the Gospel; and deprive ourselves of one of the best Means and Advantages of conveying and confirming these Blessings to us. In vain do we bemoan the Decay of our Graces, and our slow Progress and Improvement in Christianity, whilst we wilfully despise the Means of our Growth in Goodness: Well do we deserve that God should *send Leanness in our Souls*, and make them to consume

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sume and pine away in perpetual Doubting and Trouble, if when God himself doth spread so bountiful a Table for us, and set before us the *Bread of Life*, we will not come and feed upon it with Joy and Thankfulness.

What Happiness can we covet after equal to that which God imparts, in admitting us to his holy Table? If a King was to invite us to his Table, we should think ourselves greatly honoured by such an Invitation, and take especial Care that nothing should hinder us from accepting of it, and keep us back from such a mighty Honour. With how much greater Reason should we be earnest and zealous, when we are invited to the royal Banquet of "the King of Kings, and Lord of Lords;" to feed there in a spiritual Manner on the Body and Blood of our Saviour, and to be there treated as his Friends and Companions! I may add, that there are no Services in the Christian Religion that give our Souls more refined Pleasure and Satisfaction; and make them mount in brighter Flames of Gratitude than this; nay, none like it: It is here that our *Hearts burn within us*, and that our Thoughts burst into a pure Flame of Devotion and Love, and Thankfulness for the Benefits conferred on us through Christ: It is here that we find more especially the Truth of *David's Aphorism*, *a joyful and pleasant Thing it is to be thankful*, and that we drink, as it were, *of the River of God's Pleasures*.

CONCLUSION.

If such Considerations as are here insisted on will not prevail upon Men to lay aside their trifling Excuses for the Neglect of so great a Duty, it remains that we lament their Blindness, and offer up our most earnest Prayers to God to open their
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Eyes,

Eyes, that they may see what is their true Interest, and hasten to partake of this holy Sacrament with all the Reverence that is due to it. I am sure, that if People were but sensible of the great Advantages they might reap by it, they would need no other Motive to persuade them to frequent it as often as they can. For we should soon find, that this is the Means appointed by our blessed Redeemer, whereby to communicate all the Merits of his most precious Death and Passion to us, for the Pardon of all our Sins, and for the purging "our Consciences " from dead Works to serve the living God:" So that by applying ourselves constantly unto him, we may receive sufficient Supplies of Grace and Power from him, to live in his Faith and Fear all our Days: And by communicating so frequently at his holy Table upon Earth, we shall be gradually prepared for that most intimate Union and Communion with, and the everlasting Enjoyment of him in the Kingdom of Heaven; where all our sincere and faithful, however imperfect Acts of Righteousness and Devotion, shall be amply and abundantly rewarded; where we shall be recompensed in Proportion to the Improvements we have made, and where every eminent Grace and Virtue, shall have its distinguishing Crown of Glory.

ADVERTISEMENT.

THE Lord's Supper being ordained for the special "*Remembrance of the Death of Christ, and of the Benefits which we receive thereby*;" I have endeavoured in the following Devotions, to instil those Sentiments of Love and Thankfulness which do powerfully flow from that *Commemoration*. I would not by any means be understood to prescribe these Devotions as *absolutely necessary* to all Persons, and *every Time* they receive the *holy Sacrament*; since I only intend them for *Helps* to those who are not already better provided, and which they may use in *whole, or in part*, according to their Liking and Leisure.

I have carefully avoided all rapturous and extatic Expressions, which can suit only few Persons, and have endeavoured to express myself in such a Manner, as may suit a *young Beginner* in Religion, as well as a *greater Proficient*: But yet, as it is impossible to provide absolutely for all Persons, (considering the Variety of their Tempers, Inclinations, Circumstances, &c.) I beg the Reader will first carefully read the Whole over, and alter where he thinks necessary, before he uses any Part to assist his Devotion; that when he comes to pour out his Prayers to God, his Fervency may not be evaporated in examining the Justness of a Petition, or stopped in adjusting it to his particular Case.

One Thing let me here admonish *young Communicants* of, (*Youth being sanguine, and more ready to vow than faithful to pay*) that they do not, through imprudent Zeal, entangle themselves in too severe and inconsiderate Vows at the Lord's Table. All known Sin must be resolved against; all known Duty determined upon, and Endeavours after it diligently exerted. Yea, the Means of avoiding and mortifying Sin, according as we have in our *Christian Prudence* considered them, must be *steadfastly* purposed. But here we must be wary, that by *particular Vows* against some Matters in themselves innocent, we do not tie ourselves up so *strictly* from that Liberty which God has left us (and we had better have studied to have used Christianly, than vowed totally to abridge ourselves of) as to make our Vows and Resolutions become a Snare and a Burden to us, and afterwards give us Cause heartily to repent that we ever made them.

PRAYERS, THANKSGIVINGS, and MEDITATIONS, to assist the devout CHRISTIAN in his Preparation for, and Attendance on the LORD'S SUPPER.

A Prayer to God, that he would be pleased to assist us in our Preparation to receive the blessed Sacrament.

I Prostrate myself before thee, my most gracious God and merciful Father, in an humble Acknowledgment of my Unworthiness, and Insufficiency of myself for any Thing that is good. I know, O Lord, that "without thee I can do nothing," and therefore do humbly implore thy gracious Assistance and Acceptance of my Endeavours, to prepare myself for the worthy Receiving of the holy Sacrament of the Body and Blood of thy dear Son.

Stir up, I beseech thee, such pious Affections and Dispositions in my Soul, as are suitable to this important Occasion: Grant me such a Sense of my Sins, and of the Sufferings of my blessed Saviour for them, as may affect my Heart with a deep Sorrow for
my

my Sins, and an eternal Hatred and Displeasure against them; and may effectually engage me to love and live to him who has loved me at so dear a Rate, as to "wash me from my Sins in his own Blood."—And "let the Words of my Mouth, and the Meditations of my Heart, be always, and especially at this Time, acceptable in thy Sight, O Lord, my Strength and my Redeemer." Amen.

A Meditation on the Institution of the Blessed Sacrament.

WORTHY art thou, O blessed Jesus, to be obeyed in all that thou commandest us! "worthy art thou, for whose Sake we shall do this!"—When thy own bitter Agony was just approaching, thou wert even forgetful of thyself to think of us; and in the very "Night wherein thou wast betrayed," didst ordain this most powerful Means of Grace, these sacred Pledges of thy Love, to be the perpetual Food and Nourishment, the strengthening and refreshing of our Souls: O! how earnestly were thy Thoughts engaged, how wert thou wholly taken up with this great and important Design? And therefore wait—

ing and wishing for that last Passover, when thou hadst formed that mighty Purpose of instituting this blessed Ordinance of thy holy Supper; and with the most affecting Tenderness of the strongest Love didst profess — *with Desire* — with the warmest Passion — “ have I desired to eat this Passover “ with you before I suffer?” And after this, could it ever have been expected from any of thy Followers, that they should have no Desire to partake of this holy Sacrament; that they should, in such Numbers, contrive to make *Excuse*, one going to his *Farm*, and another to his *Merchandise*! O let thy Earnestness and Zeal awaken our careless, carnal, worldly Hearts, to consider our Duty and Interest, in doing what thou commandest us, in “ doing this in Remembrance of “ thee.” — God grant we may remember ourselves, and be convinced that we are lost and ruined for ever, if we do not remember thee. — O Jesus! thy “ Commands are not “ grievous;” they are full of Comfort and Delight; they are the straight and necessary Paths to everlasting Happiness; and this Command most delightful in itself, and most apt to enable us to obey the rest. Alas! it is not for thy Sake, but our own; it is for our Sake and for our Salvation, that thou wouldst be remembered by us. Our Goodness extendeth not to thee; nor can a Man

be profitable to God. Thou canst reap no Benefit, no Advantage, from such worthless Creatures, such despicable Worms, such sinful Wretches as we are.—Ah! *foolish and unwise!* how do we forsake and renounce our own Interest, and run headlong into Ruin and Perdition, when we forget, when we refuse to remember thee!—O ye rash and careless ones! “*consider your ways and be wise;*” forget not him that calls upon you to remember him, on Purpose to secure your Salvation: No longer fly from your highest Dignity, and Honour, and Happiness. “The Ox knoweth his Owner, and the Ass his Master's Crib;” but, more stupid and insensible, more stubborn and ungrateful than either of them, are those Men that *forget God their Saviour*, and will not, in this holy Sacrament, remember him who *in his Love and in his Pity redeemed them!*—Lord, if I do not remember thee, “let my Tongue cleave to the Roof of my Mouth, and my right Hand forget her Cunning;” let me have no Power nor Faculty at all to rebel against thee, if I have none to remember and obey thee. O that I may remember thee *at all Times*, and that my Song may be *always of the Loving-kindness of the Lord*, and especially, according to thy Appointment, at thy holy Table!—O let me ever say, from the very Bottom of my Heart,

Heart, and with all the Powers of my Soul,
 " Blest Jesu, thy Love was dearer than Life,
 " and stronger than *Death*, and most worthy
 " *to be had in everlasting Remembrance !*"

[Here follows a particular Enumeration of Sins
 against God, our Neighbour, and Ourselves, for
 the easier Examination of our Lives; very pro-
 per to be used frequently, especially on *Fridays*,
 and other Days of Fasting, and before the Sacra-
 ment. Taken out of Bishop *Kenn's* Manual for
Winchester Scholars, and *Spinckes's* Devotions.]

I adjure thee, O my Soul, in the Presence of
 the Great Judge, who knows all the Se-
 crets of thine Heart, and as thou wilt
 answer it before God's Judgment-seat at
 the last Day, to tell me,

I.

WHAT Sins art thou guilty of more
 immediately against God?

Art thou guilty of any Infidelity, or Athe-
 ism; any Distrust in, Presumption or De-
 spair of God's Mercy?

Art thou guilty of any wilful Ignorance
 of God, or of any Idolatry in worshipping
 any Creature?

Hast thou loved any thing more than
 God, or feared any one above him?

Art thou guilty of repining or murmur-
 ing

ing at God's Providence, or of being impatient under his Correction?

Hast thou been unthankful for his Mercies, disobedient to his Commands, or incorrigible under his Judgments?

When, in what manner, hast thou been guilty of dishonouring God, by blasphemous and irreligious Thoughts or Discourses? or by tamely hearing others blaspheme?

Hast thou taken God's holy Name in vain, by customary or false Swearing, or by the Breach of any lawful Oath or solemn Vow?

Hast thou been guilty of Sacrilege, or irreverent Behaviour in God's House?

Hast thou mis-spent the Lord's Day, neglected to attend the public Worship of God, or been unprofitable under the Means of Grace?

Hast thou dishonoured God by Coldness and Wanderings, Indevotion, and Carelessness in thy Prayers, or by any Weariness in his Service, or by a total Neglect thereof?

Hast thou received the Sacrament unworthily, and broken thy solemn Vows there renewed?

Hast thou hardened thyself in Impenitence, putting off the evil Day? hast thou rested in a superficial and partial Repentance, or frequently relapsed into Sin, and resisted the good Motions of God's Spirit?

Hast

Hast thou been an Abettor and Encourager of any Schism, Heresy, or Profaneness?

II.

O my Soul, what Sins art thou guilty of more immediatly against thy Neighbour?

How, when, where, against whom, hast thou been guilty of any Injury, Injustice, or Oppression; any Breach of Trust, or Promise; any Fraud, or Theft; any Flattery, or Dissimulation; Treachery, or Lying; or of giving any just Scandal?

How, when, where, against whom, hast thou been guilty of any ill Language, Detraction, or Slander; any rash Censuring or Backbiting; any Contemning or Scoffing, either at his Infirmities or Virtues?

How, when, where, against whom, hast thou been guilty of any Contentiousness, Spite, or Revenge; of railing at, or hurting, or murdering thy Neighbour in thy Mind by ill Wishes and Curses?

Hast thou been guilty of bearing false Witness, or coveting the Possessions of others?

Hast thou been unthankful to those who have done thee Good, or have kindly reprov'd thy Sins?

Hast thou been uncharitable to the Poor, or neglected to relieve any Christian in Distress?

Hast

Hast thou been unnatural to any of thy Relations? hast thou reviled, and been stubborn and disobedient to thy Governors Ecclesiastical or Civil?

Hast thou tempted others to Sin by Connivance or Encouragement, by Command or Persuasion, and increased thy own, by furthering the Damnation of thy Brother?

III.

O my Soul, what Sins art thou guilty of more immediately against thyself?

Art thou guilty of Pride, either in Apparel, or on Account of thy Estate, or Credit, thy Parts, or good Deeds? Art thou guilty of commending thyself, or of being greedy of the Praise of Men; of performing religious Duties to gain Applause, or of committing Sin to avoid Reproach?

Hast thou been immoderately greedy of Riches, or of sensual Pleasures?

Hast thou been guilty of violent Anger, or Inconsideration, Inconstancy, or Discontent?

Hast thou mis-spent thy Time, neglected to resist Temptations, or abused the Talents God hath entrusted thee with, to Sin and Wickedness?

Hast thou been guilty of Intemperance in eating, drinking, or sleeping, or in lawful Recreations?

Hast

Hast thou been guilty of Idleness, Uncleanneſs, Luſt, Fornication, or Adultery?

Hast thou taken Delight in lewd Company, in vicious and immodest Songs, Books, Pictures, &c.?

Hast thou not only committed all or any of theſe Sins thyſelf, but taken Pleaſure in them that do them?

A penitent Confession of Sins, with an humble Supplication for Mercy and Forgiveneſs.

O Almighty God, "glorious in Holineſs, "who art of purer Eyes than to behold Evil, and canſt not look on Iniquity," and haſt denounced from Heaven thy fierce Indignation againſt all *Unrighteouſneſs of Men*: I deſire to humble my Soul before thee in a deep Senſe of my own Unworthineſs and Vileness, by Reaſon of the many Sins and Provocations which I have been guilty of, againſt thy divine Majeſty, by Thought, Word and Deed. [*Here name the Particulars with all the aggravating Circumſtances*] Theſe my Tranſgreſſions, with more than I can recollect or number, are all in thy Sight, O Lord, *and my moſt ſecret Sins in the Light of thy Countenance*. When I look back upon the Errors of my Life paſt, and ſeriouſly conſider with myſelf what I have done

done, and what I have left undone, "my Flesh
" trembleth for fear of thee, and I am afraid
" of thy Judgments.—I have sinned: What
" shall I say unto thee, O thou Preserver of
" Men? I am vile! what shall I answer thee,
" O thou that fittest on the Throne of Holiness?
"—I will lay my Hand upon my
" Mouth; for if I should contend with
" thee, I could not answer thee one of a
" Thousand; and shouldst thou deal with
" me after my Sins, and reward me after
" mine Iniquities, I should be utterly consumed,
" and cast away from thy Presence
" for ever."

But where, and to whom can I flee for Succour, and Pardon, but to thee, O Lord, who art "merciful, long-suffering, and
" abundant in Goodness, keeping Mercy
" for Thousands, and pardoning Iniquity
" and Sin;" vouchsafe therefore, O gracious God, *for thy Name's Sake*, for thy dear Son's Sake, whom thou hast set forth as a Propitiation for the Sins of the whole World, to look upon me with an Eye of Pity and Compassion, and "blot out as a
" thick Cloud my Transgressions, and as
" a Cloud my Sins; be merciful to my Unrighteousness; and my Sins and Iniquities
" remember thou no more:" Lead me to that "Repentance unto Salvation not to
" be repented of," which may bear some
Pro-

Proportion to the Greatness of my Offences.
 —Well may I be ashamed, *O my God, and blush to lift up my Eyes to thee, O God*, when I consider how carelessly, how wantonly I have gone on in a Course of Sin; the Commission whereof, nothing less than the most precious Blood of the beloved Son of God could expiate. Do thou imprint into my Heart so fixed an Aversion, and so just a Sense of its frightful Consequences, that I may no longer “turn thy Grace into Lasciviousness,” but flee from Sin, as from the Face of a Serpent. May I think it the future Business of my Life “to keep thy Commandments always,” seeking before all Things “thy Favour, which is better than Life itself.”

But, O Lord, I am not able to do any Thing of myself; my frequent Backslidings make me justly distrust the Sincerity of my “Heart, which is deceitful above all Things.”—Have I not often promised with as much seeming Sincerity as I do now, to “cleanse myself from all Filthiness both of Flesh and Spirit, and perfect Holiness in the Fear of God;” but have shamefully “looked back and turned like the Dog to his Vomit, and like a Sow that was washed, to her wallowing in the Mire.”—I know, O Lord; that the “Way of Man is not in himself; it is
 “not

"not for man that walketh, to direct his
"Steps:"—"From thee only cometh my
"Help—Help, Lord, or I perish."—O God
of all Grace, who hast promised to give thy
holy Spirit to them that ask it; be it unto me
according to thy Word. Vouchsafe me, I most
humbly and earnestly beseech thee, his di-
vine Help and Assistance, to strengthen my
Weakness, to succour me in Temptations,
and to "sanctify me throughout, that my
"whole Spirit, Soul and Body, may be
"preserved blameless unto the Coming of
"our Lord Jesus Christ:" Grant this for
the same thy Son's Sake. *Amen.*

A Prayer for the Grace of Thankfulness.

Almighty God, who of thy tender Mercy
didst give thy only Son to suffer Death
upon the Cross for our Redemption; I
humbly beseech thee to make me thoroughly
sensible of, and give me the most unfeigned
Gratitude for this most precious Gift. O
grant that I may always, but especially when
I am at thy holy Table partaking of the
Memorials of thine abundant Kindness, remem-
ber with the most lively Affection this Mi-
racle of Mercy *which passeth Knowledge*. O
may I always *be glad and rejoice in this thy Sal-*
vation; may my Heart always *burn within me*
at the Thoughts of it.—May I *be satisfied*
even

even as it were with Marrow and Fatness, and may my Mouth praise thee with joyful Lips.— Whilst I am *musing*, let the Fire of my Devotion *kindle* in the brightest Flames of Love and Adoration, at that *Mercy of thine which is greater than the Heaven, and above all Blessing and Praise.* How happy should I think myself, was but my Gratitude to bear some little Proportion to thy Love!—Receive, O Lord, my sincere Thanks, and accept of my unfeigned Sorrow that they are so disproportionate to the immeasurable Blessings which I commemorate. Increase in me such a Sense of this and all thy Mercies, that all the Temptations of the World, the Flesh, and the Devil, may never be able to quench it; but that being enlivened and quickened thereby, “ I may press towards “ the Mark, for the Prize of the high Calling of God in Christ Jesus:” And having frequently remembered my Saviour at his holy Table, with all those pious and holy Affections he has so just a Claim to, I may be in due Time admitted to drink of this Cup *new in the Kingdom of God, among the Blessed, who shall be called unto the Marriage-Supper of the Lamb.* Amen.

A Prayer

A Prayer for Charity.

O God, who hast taught us that all our doings without Charity are nothing worth, send thy Holy Ghost and pour into our Hearts that most excellent gift of Charity, the very Bond of Peace, and of all Virtues, without which who-soever liveth is counted dead before thee."—How unworthy should I be to appear at this *Love-Feast*, and eat of the *Bread of Sincerity and Truth*, if I entertained any Sentiments of Malice or Hatred against any of my Brethren. O suffer me not, thou God of Love, to fall into a Fault so contrary to the Spirit of the Gospel in general, and to the particular End and Design of this blessed Ordinance! Let this new Communion rather contribute to *enlarge my Bowels* towards all my Brethren, and even towards my most inveterate Enemies, for whom as well as for myself Jesus Christ was contented to die. Root out of my Heart all Thoughts of Revenge against those who despitefully use and persecute me, *without any Offence or Fault of mine*, O Lord; and turn thou their Hearts: Grant that all of us, who are to be *Partakers of that one Bread*, may put on, as the *Elect of God*, *Bowels of Mercy, Kindness, Humbleness of Mind, Long-suffering; forgiving one another,*

another, even as God for Christ's Sake has forgiven us, (leaving us an Example that we should follow his Steps.) And above all Things let us put on Charity, which is the Bond of Perfection; and let the Peace of God rule in our Hearts, to the which we are called in one Body. Amen.

- “ The following Meditations on our Saviour's
 “ Offices may be used at any Time, either the
 “ Morning we communicate, or during any Intervals of the Service, whether before we receive the sacred Elements, or afterwards.”

A Meditation on our Lord's PROPHEPIC OFFICE.

ETernally be adored thy divine Counsels of Wisdom and Goodness, in the Recovery and Redemption of fallen Man! *O the Length and Depth, and Height of this unfathomable Mercy!*—That ever the glorious undivided Trinity should contrive a Way to save us! A Way, as much beyond the Reach, as beyond the Power of Men and Angels, of all created Beings whatsoever! That the *Son of God* himself should condescend to become *Man* for our Sakes, and take upon him our Nature; that he would vouchsafe to become our **MEDIATOR**, and stoop so low as to be our **PROPHET**, our

PRIEST, and our KING ! My Soul, let us contemplate these sacred Offices, and search a little into this Almighty Love, which is immeasurable and inexhaustible, which surpasses all Knowledge, and can never be thoroughly searched out; *which Angels themselves desire to look into*, and which shall be to Men and Angels the most exalted Subject of Thanks and Praise, and of *Joy unspeakable and full of Glory*, to eternal Ages !

Thou art indeed a Prophet, O my dear Redeemer ; “ thou art of a Truth that Prophet which was to come into the World : ” A Prophet ! to instruct us in thy Father's Will ; and, as far as such a Knowledge was necessary for us, to let us into *the Knowledge of Things* that were to be *hereafter*, and to *teach us Things to come* ; to acquaint thy People with Things that *should come to pass*, that after they were come to pass, they might believe that thou wert HE ; the very *Messias*, or *Christ*, the *Anointed*, the *Holy One of God*, the *Saviour* of the World. Thou art, O Jesus, *the true Light which lighteth every Man that cometh into the World* ; and it is through thee alone, that we can know any thing of God, as a gracious and *faithful Creator* ! Thou hast instructed us in all that it was necessary for us to believe or do, in order to our present or future Happiness ; and because our Obedience to thy divine Laws is absolutely and indispensibly necessary to
C our

our Happiness, thou hast bound it upon us by the most powerful Sanctions; by exceeding great and precious Promises, that by these we might be Partakers of a divine Nature; and, on the other side, that knowing the Terror of the Lord, we might be persuaded to escape the Corruption which is in the World through Lust.

O the Purity and Sublimity of thy heavenly Doctrine! Thy Light is perfect, converting the Soul; thy Testimony is sure, making wise the simple; thy Statutes are right, rejoicing the Heart; thy Commandment is pure, enlightening the Eyes; thy Fear is clean, enduring for ever; thy Judgments are true and righteous altogether! More to be desired are they than Gold, yea than much fine Gold; sweeter also than Honey and the Honey-comb. Moreover by them is thy Servant taught, and in keeping of them there is great Reward. How incomparably preferable is thy Doctrine to all that ever went before; purged from the Idolatry and Superstition of the Gentile World, who had "changed
 " the Glory of the incorruptible God, into
 " an Image made like to corruptible Man,
 " and to Birds, and four-footed Beasts,
 " and creeping Things."—Thou hast freed us from the Yoke of Ceremonies and outward Observances, which the Jews of old were not able to bear.—Blessed Jesu! " thy
 " Yoke is easy, and thy Burden is light:
 " The Law was given by Moses, but Grace
 " and

“ and Truth came by Jesus Christ: Life
 “ and Immortality were brought to light
 “ by the Gospel.” Here we are *taught the*
Way of God most perfectly: We are best in-
 structed in the Nature of God and his Attri-
 butes, and the Worship to be paid unto
 him; in the Origin and Malignity, the
 great Danger and Detriment of Sin; in the
 only Method of Atonement and Reconcili-
 ation; of our being sanctified here, in order
 to our being justified and glorified here-
 after.—Here we are best instructed in all
 moral and social Virtues; in the most exact
 Justice and Equity; the most exalted and
 extensive Benevolence and Charity; and in
 all the Duties relating to ourselves: Hu-
 mility and Soberness of Mind; Tempe-
 rance and Chastity; the right Government
 of all our Appetites, Passions and Affections.
 We are taught to *lead quiet and peaceable Lives*
in all Godliness and Honesty; to pursue after
 the highest Happiness in *this Life*, to qualify
 us for the most perfect Happiness in *that*
which is to come!—O divine Teacher, thou
 heavenly Prophet! thy Doctrine plainly
 shews itself to come from God! and yet
 thou hast been pleased to confirm it by those
 unexceptionable Attestations, MIRACLES and
 PROPHECIES. Thou didst supply natural
 Defects, didst repair accidental Infirmities,
 didst cure the most malignant and inveterate
 Diseases, didst subdue the Rage of Devils,
 C 2 didst

didst give Speech to the Dumb, Hearing to the Deaf, Sight to the Blind, Strength to the Impotent, Limbs to the Maimed, nay, Life to the Dead. "Surely none could do such Miracles, except God were with him." — The Accomplishment of the Prophecies is also an undeniable Proof of thy Mission and Authority; those that have been delivered aforetime, and also divers others uttered with thine own divine Mouth: As thou didst foretel the Treachery of *Judas*, and the Cowardice of *Peter*; thine own Crucifixion and Resurrection; thy Ascension, and the Mission of the Holy Ghost; the Destruction of *Jerusalem*, and Rejection of those who were once thy chosen People; the Success of thy Gospel, and the wonderful Increase of the Professors of thy Name; not only "against Flesh and Blood," "but against Principalities, against Powers, against the Rulers of the Darkness of this World, against spiritual Wickedness in high Places." — So mightily grew the Word of God and prevailed!

And to all this, by thy gracious Condescension in assuming our Nature to instruct us, there is further added to illustrate and exemplify and confirm thy holy Doctrine, a perfect unerring Pattern of a Life, "without Blemish and without Spot," full of Love, and full of Truth. — Our divine Teacher acted not like the *Pharisees* of old, who

who used to *bind heavy Burdens and grievous to be borne, and lay them on Mens Shoulders; whilst they themselves would not touch them with one of their Fingers*; but he was himself a Pattern of the most sublime Virtues, of the most rare and unusual, of the most hard and difficult, and of such Virtues as are of the most common and ordinary, as well as of the most necessary Use throughout the whole Course of our Lives.—Resolve then with thyself, O my Soul, (but resolve in an humble Dependence upon God, and upon the Help and Succour of his Grace) that thou wilt constantly follow the Doctrine and Example of thy dear Redeemer; and *being Light in the Lord, thou wilt walk as a Child of Light, knowing that it had been better for thee not to have known the Way of Righteousness, than after thou hast known it, to turn aside from the holy Commandment delivered unto thee.* Embrace and receive, honour and obey him, as the eminently anointed Prophet of the Lord, to teach and guide thee: Follow him in what he requires and commands thee; follow him in the Example he has left thee, and constantly endeavour to do as he has done: Follow his Holiness in what he did; follow his Patience in what he suffered: Follow him to his Table, there to contemplate his Life and Sufferings, and to thank him (among other Instances of his Goodness) for “his giving us the Know-
C 3 ledge

" ledge of Salvation, whereby the Day-
 " spring from on High hath visited us, and
 " given Light to us that sat in Darknes and
 " in the Shadow of Death, to guide our
 " Feet in the Way of Peace : " *Follow him*
in Life ; and follow him in Death ; and fol-
low him through the Grave and Gate of
Death, till thou meet with him in Life ever-
lasting, when thou shalt ever be with the Lord,
and reign with him for evermore. Amen.

A Meditation on our Saviour's
PRIESTLY OFFICE.

L O R D, how malignant is the Nature,
 how terrible the Effects of Sin ! What
 a Transformation does it make in Creatures
 formed *after thine own Image and Likeness* !
 What a dismal and doleful Separation be-
 tween thee and them ? How miserable was
 the Case of fallen Man ! Though made holy
 and upright by his Creator, he by his vo-
 luntary Transgression, sunk into a corrupt,
 degenerate and cursed Condition ; wherein
 he was not only deprived of the *Image* of
 God, in which he was created, but liable to
 the Punishment of his incensed, almighty,
 vindictive Justice ; and in that miserable
 and forlorn Condition, how could he reco-
 ver himself from that Abyss of Misery in
 which he was plunged ? Did not Justice,
 and Truth and Holiness require, that " the
 " Soul

"Soul that sinneth should die?" Was it agreeable to the divine Attributes to remit the Punishment without some suitable Satisfaction?—But who could make such Satisfaction?—No one of the human Race; since "all Flesh has corrupted its Way on the Earth," "since all have sinned and fallen short of the Glory of God," and therefore were involved in the same Condemnation. *No Man could redeem his Brother, or give his Life a Ransom for him, for it cost more to redeem one guilty Soul, so that he must let that alone for ever.* But O! the unfathomable Depth of almighty and redeeming Love, that could entertain any Thoughts of Salvation for rebellious, sinful, wretched Creatures! Where "Sin abounded, there Grace did more abound. O the Depth of the Riches both of the Wisdom and Goodness of God! how unsearchable are his Judgments, and his Ways past finding out!"—Nothing less than infinite Love could suggest the Thought; nothing but infinite Wisdom, which is "wonderful in Counsel and excellent in Working, could contrive the Way;"—nothing but infinite Power could put it in Execution.

Behold, the Son of God *passes by us, and sees us polluted in our Blood: He says unto us when we are in our Blood, live; yea, he says unto us when we were in our Blood, live!* He condescends to leave the Glory which he had

before the World was, to become our High Priest and our Sacrifice. He that was holy, harmless, undefiled, separate from Sinners, undertakes to make Reconciliation for the Sins of the People; and "as a Lamb without Blemish " and without Spot, to give his Life a " Ransom for many. He his ownself bore " our Sins in his own Body on the Tree, " that we might be redeemed from the " Curse of the Law, being made a Curse " for us. He is made Sin for us, who " knew no Sin, that we might be made the " Righteousness of God in him."

Thus God " laid Help on One who is " mighty: Thus were we redeemed, not " with corruptible Things, as Silver and " Gold, but with the precious Blood of " Christ, the Blood of God; and therefore " if the Blood of Bulls and of Goats sanctified to the purifying of the Flesh, " how much more must, the Blood of " Christ, who, through the eternal Spirit, " offered himself to God, cleanse us from " all Unrighteousness?"

O thou who art called of God an High Priest after the Order of Melchisedek, I see in thy eternal Godhead the Fulness of that Merit which atoned for all our Sins, and purchased for us an Entrance into Life everlasting; and in thy human Nature I see thee capable of being made an Offering for the Sins of the whole World!

Suitable to the Lord's Supper. 57

It is by this Sacrifice, O my Soul, that thou art put into a Capacity to be an *Heir of Salvation*. It is by this Atonement, that thou art free from all corroding Apprehensions, and continual Uncertainties; whether upon Repentance "God will turn from his fierce Anger, that we perish not." By this blessed Sacrifice thou art delivered from that Terror, which must ever accompany the Dread of Punishment from that "God to whom Vengeance belongeth." Thou canst look upon God, "as the Lord God, merciful and gracious, long-suffering, and abundant in Goodness and Truth; keeping Mercy for thousands, forgiving Iniquity and Transgression and Sin; who, through this Blood of sprinkling which speaketh better Things than that of Abel," will accept thy sincere, though imperfect Obedience: For, this blessed High Priest of our Profession, is entered into the holy Place with his own Blood, there to appear in the Presence of God, and make Intercession for us." Thus mayst thou, O my Soul, draw near with Boldness, in full Assurance of Faith, through this one Mediator between God and Men, the Man Christ Jesus, knowing that he who poured his Soul as an Offering for thy Sins, still pursues that gracious Design to perfect thy Salvation. He sits at the right Hand of God, and presents to him that Sacrifice which he made

on Earth *for a sweet-smelling Savour*, in that Nature which he assumed for our Sakes, which was made subject to, and sensible of our Infirmities; and which was *in all Points tempted like as we are, yet without Sin*, and therefore he knows how to pity and *succour them that are tempted*; and from the Remembrance of his own Sufferings is prompted to a compassionate Sense of ours; and never ceases, in Virtue of his Blood which was shed for us, to plead our Cause with God, and to intercede powerfully in our Behalf.

By this plenary Sacrifice, by this prevailing Intercession thou art *delivered*, O my Soul, from the *Fear of Death*, which otherwise would have *all thy Life-time subjected thee to Bondage*. Thou mayst now look on the Grave as a Passage only to those blessed Mansions where Christ thy Saviour hath purchased thee a *Place*, which he is gone *to prepare for thee*; where he continues to be thy Pattern, thy *Advocate*, and takes Care of thy most important Concerns.

How does the Thoughts of this Sacrifice *give Rest to all those that labour and are heavy laden*! It is the Source of all our Peace, of all our Comforts; that *Anchor of the Soul, both sure and stedfast*, on which we may safely rely: It is that true *Consolation of Israel*, which fills the devout Christian with a *Joy unspeakable and full of Glory*, and with a *Peace which passeth all Understanding*.

I am lost in Admiration and Wonder at this thy great Love towards us, O God of my Salvation! *Who is a God like unto thee, that pardoneth Iniquity? He retaineth not his Anger for ever, because he delighteth in Mercy.*

Could it ever enter into the Heart of Man, that thou didst so love the World, as to give thy Son (the Son of thy Love) thy only begotten Son, to the End that all that believe on him should not perish but have everlasting Life. Surely no Words can express, no Thoughts of finite Beings can reach this exalted Instance of God's Love towards Mankind.

"Sing, O ye Heavens, for the Lord has done it: Shout, ye lower Parts of the Earth: Break forth into Singing, ye Mountains, O Forest, and every Tree therein; for the Lord hath redeemed Jacob, and glorified himself in Israel!"

Through the *Preaching of Christ crucified* be unto the Jews a *Stumbling-block*, and unto the Greeks *Foolishness*, yet do thou gladly acknowledge, O my Soul, that it is the *Power of God, and the Wisdom of God*. Resolve, with St. Paul, to *know nothing so much as Christ crucified*, and to *glory in the Cross of Christ*. Rejoice in the Lord, joy thou in the God of thy Salvation.

But whilst thou art exulting, O my Soul, on the Greatness of this Salvation, remember that Christ is the *Author of it only to them that obey him; to them, who, by Conti-*

*nance in well-doing seek for Glory and Honour and Immortality: Comply with his Condition, who had an absolute Right to prescribe the Terms on which he would bless thee: Turn thyself, according to his gracious Design, from thine Iniquity. " Follow
 " Holiness, without which no Man shall see
 " the Lord; and denying all Ungodliness
 " and worldly Lusts, do thou live soberly,
 " righteously, and godly in this present
 " World; looking for that blessed Hope,
 " and the glorious Appearing of the great
 " God, and our Saviour Jesus Christ;
 " who gave himself for us, that he might
 " redeem us from all Iniquity, and purify
 " unto himself a peculiar People zealous
 " of good Works."*

A Meditation on our Saviour's
 REGAL OFFICE.

O Blessed Jesu! *my King and my God! I believe that thou art of the Seed of Abraham, and the Son of David according to the Flesh. Thou art the King of Israel. Thou wert born to be a Light to lighten the Gentiles, as well as to be the Glory of thy People Israel.—O that all the World may join in singing Praise to thee, who art the great King over all the Earth!*

Thou wert born King of the Jews, and with a Right and Title to the Throne of David;

David; but by neglecting and avoiding outward earthly Honours, and withdrawing from those who would have *made thee a King*, hast plainly shewn the Emptiness and Vanity of Crowns and Scepters; hast stamp't a Dignity and Grandeur upon a low Estate, and more especially upon an humble and lowly Mind; hast shewn that thou wert born for spiritual and heavenly Purposes, and that *thy Kingdom is not of this World*.---Thou didst not affect the Pomp and Glory of earthly Courts:: When thou tookest on thee to deliver Man, thou didst not abhor the Virgin's Womb; and though thou wast *born a King*, wert content to be born in a Stable; and humble Shepherds were the only Courtiers of mortal Race that came to celebrate the joyful Festival of thy Birth. Some indeed of superior Rank were afterwards drawn to *the Brightness of thy Rising: Wise Men from the East* (directed by Prophecy, and led by a Star) came to inquire after him that was *born King of the Jews*, and there they offered him Gifts, as to a Prophet, Priest and King. But how soon did the "Kings of the Earth set themselves, and the Rulers take Counsel together against the Lord, and against his Anointed?" One King sought to murder, under the hypocritical Pretence of worshipping Him that was born *King of the Jews*. In his merciless Fury the Lives of a Multitude of innocent Babes were

were cruelly destroyed, and to escape the inhuman Slaughter, thou wast *forced to fly into Egypt.*—Another King, in Mockery and Scorn, *arrayed thee in Royal Robes, and set thee at nought.* Pilate, the Roman Governor, asked thee, *Art thou a King?* Yet when he had thy Answer, he *delivered thee to be crucified.* And *thine own Nation* and more immediate Subjects cried out, “We will not have this Man to reign over us: Away with him, crucify him.” Thus was he brought *before the Kings and Rulers of the Earth*; and accused, and condemned, and put to Death as a Malefactor: The barbarous Soldiers, in Mockery and Scorn, insulted the Sovereign of all the World: “They put on him a scarlet Robe, and when they had platted a Crown of Thorns, they put it on his Head, and a Reed in his right Hand, and they bowed the Knee before him, and mocked him, saying, Hail! King of the Jews.”

But although thou wert, O blessed Jesu, thus ill treated, *crucified and slain*, thou wert still the happy Conqueror of Sin and Death: *It was not possible that thou shouldst be bolden of it*, but with Royal Power thou didst rise to Life again. After thy Resurrection, “all Power was given thee in Heaven and in Earth:” Thou didst in glorious Triumph ascend into Heaven, and there “sit down at the right Hand of the Majesty on high,
“ far

"far above all Principality and Power, and
 "Might, and Dominion." Then was thy
 Regal Power most eminently exerted for
 the Planting and Propagating thy Church
 and Kingdom upon Earth.—Thou didst
 send down thy holy Spirit upon Men na-
 turally weak and fearful, and gave them
 Courage boldly to declare what they *had*
seen and heard concerning thee; and didst
 accompany their Preaching with such mi-
 raculous Gifts and heavenly Graces, that
 though they were of themselves *unlearned and*
ignorant, unacquainted with Oratory and
 Address, they were able to *confound the Wis-*
dom of this World, and bring Millions of
 Souls captive *unto the Obedience of Christ*. It
 is by this Power that thou didst enable them
 to *resist unto Blood*, and dost at all Times
 enable thy faithful Followers to be blame-
 less and harmless, the Sons of God, without
 Rebuke, in the Midst of a crooked and perverse
 Generation, among whom they shine as Lights in
 the World.—By thy Grace, they "chuse
 "rather to suffer Affliction with the People
 "of God, than to enjoy the Pleasures of
 "Sin for a Season, esteeming the Reproach
 "of Christ greater Riches than the Treasures
 "and Kingdoms of the World, and the Glory
 "of them."—It is by the same Grace, that
 they can even *take Pleasure in Infirmities, in*
Necessities, in Distresses for Christ's Sake: They
are filled with Comfort; they are exceeding joyful
 at

at all their Tribulations; they look not at the Things which are seen, but at the Things which are not seen; having Respect unto that Rem-pence of Reward, which the Lord, the Righteous Judge, shall give unto all that love his Appear-ing.—It is by this blessed Spirit, that thou art with thy Church always even unto the End of the World; and hereby it shall ever be securely preserved, insomuch that “the Gates of Hell shall not prevail against it.” We see already that Nations that knew thee not, who were Strangers to the Cove-nant of Israel, and without God in the World, have run after thee and glorified thy Name, O thou holy One of Israel! And we doubt not but those glorious Promises shall, in thy due Time, be amply fulfilled, when the Fulness of the Gentiles shall come in; when the Dominion of our Lord shall reach from Sea to Sea, and from the River unto the World's End;—when all Kings shall kneel before him, and all Nations do him Service;—when the Lord shall set his Hand a second Time to recover the Remnant of his People, and shall assemble the Outcasts of Israel, and gather together the dis-persed of Judah, from the four Corners of the Earth;—when the Heathen shall be given to my Lord and my Saviour for his Inheritance, and the utmost Parts of the Earth for his Pos-session.—O thou who art the Head over all Things to thy Church, may thy Kingdom come! Come Lord Jesus, come quickly; let thy Ways

be known upon Earth, thy saving Health unto all Nations; that all the Kingdoms of the World, becoming the Kingdoms of our Lord and of his Christ, God's Will may be done on Earth, as it is in Heaven.—Hasten that blessed Time, when “Men shall beat their Swords into Plough-shares, and their Spears into Pruning-hooks; neither shall they learn War any more; but the Wolf shall dwell with the Lamb, and the Leopard shall lie down with the Kid, and the Calf and the young Lion together, and a little Child shall lead them, and the Cow and the Bear shall feed, their young ones shall lie down together; and the Lion shall eat Straw like the Ox, and the sucking Child shall play on the Hole of the Asp, and the weaned Child shall put his Hand on the Cockatrice Den. They shall not hurt nor destroy in all God's holy Mountain; for the Earth shall be full of the Knowledge of the Lord, as the Waters cover the Sea. Then shall be Peace upon Earth indeed, and Goodwill towards Men: They shall come to Zion with Songs, and everlasting Joy upon their Heads; they shall obtain Joy and Gladness, and Sorrow and Sighing shall flee away.”

O may thy holy Doctrine take deep Root in the Hearts of all those who profess themselves the Subjects of our great MESSIAH; and

and may they all adorn it in their Life and Conversation! May we be all fitted and prepared to meet our King and our Judge, in that great Day which is appointed for the general Judgment of all the Earth! *When the Son of Man shall come from Heaven in his Glory, and all his holy Angels with him, and the Trumpet shall sound loud enough to awaken the Dead: When all the little Distinctions among Mortals shall have no longer Place, but the Rich and Great, as well as the Poor and Mean, shall be summoned to appear before the Judgment Seat of Christ.* And it is surely very fit, that he who lived in so mean a Condition, should come in great Glory: That he who was rejected and despised of Men, should sit upon his Throne, highly exalted in the Air, and be attended with mighty Angels: That he who was condemned and arraigned by the Powers of the World, should have Authority to summon all, *high and low, rich and poor, the Kings of the Earth, as well as the lowest Slaves, to appear at his Bar, and to receive Sentence at his Mouth.*—O tremendous and terrible Day of the Lord! O glorious and august Assembly! How dreadful to all wicked Men, when the Lord shall come to take Vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ. These shall then be condemned by an irrevocable Sentence, “Depart from me,
ye

ye cursed, into everlasting Fire, prepared for the Devil and his Angels :'' How will their *Hearts melt*, and their *Knees* then *unite together* ! How will they call in vain *on the Mountains to fall on them, and the Hills to cover them* ? Remorse and Despair will prey upon them ; they will be given up to *wailing and gnashing of Teeth*, and not able to obtain so much as one Drop of *Water to cool their Tongues, tormented in the Flame*. They that *would not that Christ should reign over them*, and be willing Subjects of his Kingdom, shall be for ever forced to abide under the Dominion of the Devil, and be subject to his Reign and Tyranny for ever and ever.

But the Righteous shall stand with great Boldness in that Day, secure and happy in His Favour and Protection, who has put down all opposite Rule and Dominion, and all Authority and Power, and subdued all his Enemies, Sin, and Death, and Hell. Their Trial is at an End, their Warfare is accomplished, and now the Time of Recompence and Reward is come ; not for any *Works of Righteousness which they have done*, but by the infinite Mercies of God, through the abundant Merits of their Redeemer, their Judge, and their King ; for whose Sake their imperfect Righteousness shall be accepted and rewarded. Their Redeemer cometh, and his Reward is with him.

him, and his Work before him. He will invite them to come unto him, and receive them to dwell with him in Glory.—“Come, ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World: They shall be caught up into the Air, and be for ever with the Lord:” They shall be advanced to Thrones, and Crowns, and Kingdoms, to an exalted Happiness, but faintly shadowed out by Descriptions; to an Happiness that Eye hath not seen, nor Ear heard, nor is the Heart of Man able to conceive.” No Tongue can utter, no Pen can describe, no Fancy can imagine the Happiness of him, whom God of his unbounded Munificence *delights to honour*: but every one so honoured may truly say of that consummate Bliss, as the Queen of *Sheba* did of *Solomon*: “It was a true Report that I heard of thee in my own Land, and behold the half was not told me.”—*This Honour have all God’s Saints*; and none but Saints, none but holy, righteous Persons, are intitled to it; none but such, or at least sincere Penitents, are capable of sharing in the Merits of our blessed Redeemer, and of relishing the Happiness of Heaven: “Without Holiness no Man shall the Lord.”—O that we may therefore, in this our Day, know the Things that belong to our Peace, before they are hidden from our Eyes! “O that Men were wise,

“that they understood this, that they would “consider their latter End!” But whatever others do, let it be thy Care and Business, O my Soul, to secure an happy Eternity! *Put on the whole Armour of God*, that thou mayst fight valiantly under Christ's Banners; own that *great Lawgiver, who is able to save and to destroy*, for thy Sovereign Lord and King; and let no other Lord have Rule over thee. Be not cheated out of a certain Inheritance, an everlasting Kingdom in Heaven, with the vain deceitful Prospect of any Kind of Happiness upon Earth: Be not seduced with Names, and Sounds, and Shadows: Let nothing short of substantial everlasting Happiness engross thy Views, and Hopes, and Cares. *Look not at the Things which are seen, and are temporal, but at the Things which are not seen, and are eternal*; knowing that thou mayst, if thou wilt, be *more than Conqueror through him that loved us.*

Oblessed *Messiah*, grant that I may ever seek first the kingdom of God, and his Righteousness, and willingly submit to his Pleasure, and to whatever else shall be added thereunto.—Lord, let nothing be added that may draw my Heart from thee, or be the Occasion of Disloyalty or Rebellion against my Saviour and my King. Make me ever to hate Sin with a perfect Hatred, and do thou enable me to “cast down every Imagination that

" that exalteth itself against the Knowledge
 " of God, and to bring into Captivity every
 " Thought to the Obedience of Christ ;"
 going *forth conquering and to conquer*, to pull
 down the strong Holds, and to destroy the
 Dominion of Satan, and set up the Kingdom
 of Jesus in my Heart. Do thou ever rule
 and reign there, and thou only ; and let me
 be wholly and only thine. Thou art of
 Right my Lord and my King ; O let it ever
 be my Choice, and Desire, and Delight ;
 let me ever esteem it my highest Honour
 and Happiness to have it so, and to behave
 myself as thy dutiful Subject and devoted
 Servant : So that neither " Tribulation nor
 " Distress, nor Persecution, nor Famine,
 " nor Peril, nor Sword, nor Death, nor
 " Life, nor Angels, nor Principalities, nor
 " Powers, nor Things present, nor Things
 " to come, nor Height nor Depth, nor any
 " other Creature, may be able to separate me
 " from the Love of God, which is in Christ
 " Jesus our Lord. Amen."

*A short Form of Self-Examination, which
 may be very fitly used on the Morning we
 receive the HOLY SACRAMENT.*

HAVE I taken due Care to inform my-
 self aright of the Nature and Ends of
 that holy Sacrament which I am about to
 re-

receive? Do I consider it as an holy Rite of Christ's own Appointment, to commemorate the infinite Love of our Sayiour in dying for us, and the innumerable Benefits which by his precious Blood-shedding he has obtained to us? Have I duly reflected upon the intolerable Misery which would have been my Portion, without the Merits of his Sacrifice? Am I duly thankful, that I am thereby not only delivered *from the Wrath to come*, but also made Heir of *an Inheritance incorruptible and undefiled, of an eternal Weight of Glory?* And do I feel my Heart affected with becoming Sentiments of Love, and Joy, and Gratitude, at the infinite Goodness of God the Father, in giving up his Son, "his only begotten Son, that we "might not perish, but have eternal Life;" and at the incomparable Love and amazing Condescension of God the Son, who for us Men, and for our Salvation, was pleased to "humble himself to Death, even the Death "of the Cross?" And have I so just, so thankful a Remembrance of this invaluable Mercy, as to be always ready to offer up Thanks and Praise for the unspeakable Advantages which accrue to us thereby?

Am I sensible, that one of the chief Ends for which this divine Banquet was instituted, and in which the Love of Christ is so plainly displayed, was to beget, to nourish, and to increase Brotherly Love; to imprint in
my

my Heart the great Necessity which lies upon Christians to walk—"with all Lowliness and Meekness, with Long-suffering, forbearing one another in Love; endeavouring to keep the Unity of the Spirit in the Bond of Peace?" Am I resolved to "do Good to all Men, but especially unto them that are of the Household of Faith;" and to demonstrate that I am Christ's Disciple, by taking all Occasions to do them Service; and by forgiving mine Enemies, even the most inveterate and implacable?

Have I thoroughly considered what ungrateful Returns I have made, in breaking so often through the Commands of so good, so merciful a Master? Commands so just, so excellent in their Nature, and so easy to be observed? Am I convinced that his Design in coming into the World was not to save me, if I obstinately continued in Sin, but to *redeem me from all Iniquity*, and to make me *zealous of good Works*? And therefore that his Sacrifice will stand me in no stead, if I co-operate not with his Design to *bless me, by turning myself from all Iniquity*? That, on the contrary, if after the vast Obligations I lie under, and the powerful Motives he furnishes me with, I continue *in Sin*, I shall be intirely *speechless* at the Day of Judgment, and my Condemnation shall be the greater: Am I then resolved,

solved, through the Grace of God, to amend my Life, and to live soberly, righteously, and godly in this present World; to put off, concerning the former Conversation, the old Man, which is corrupt according to the deceitful Lusts, and to be renewed in the Spirit of my Mind; labouring daily to put on the new Man, which, after God, is created in Righteousness and true Holiness? And since by coming to the Lord's Table, I solemnly and publickly profess, that I look upon Jesus Christ as my Lord and Master, and do there enter into Covenant with him; am I fully resolved to comply with my Engagements, in serving him diligently and faithfully all the Days of my Life?

A Prayer on the Morning we communicate, which may be added to our other Devotions.

I Come to thee, O my God (*from whom are the Preparations of the Heart, and the Dispositions of our Minds for thy Worship and Service*) to implore thy Grace and Assistance in the great Duty I am this Day to perform. Fit me, O Lord, by an hearty Gratitude towards my Saviour, by a firm Reliance on his sufferings, by a sincere Love towards my Brethren, by a deep contrition for my Sins, and by a sincere Resolution of a better Course, to approach thine
D Altar.

Altar. Accept of the Expiation which thy Son has made of all my Transgressions by the Sacrifice of himself, as of "a Lamb without Blemish and without Spot." Let the Remembrance of my Sins, and of his bitter Sufferings for them, pierce my very Heart, and engage me for ever to love and serve him, who laid down his Life for me. —*Cleanse me, O Lord, from all Filthiness of Flesh and Spirit, that I may be a meet Guest for thy Holy Table, and a real Partaker of those Blessings and Benefits which are represented in the Sacrament of Christ's Body and Blood. Strengthen, O Lord, all good Resolutions in me: Enable me by thy Grace, faithfully to perform the Conditions of that Covenant which I made in Baptism, and intend to renew in the holy Sacrament, by dedicating myself intirely and for ever to the Service of my blessed Redeemer, "who has loved me, and washed me from my Sins in his own Blood. To him be glory for ever. Amen."*

D I R E C T I O N S.

WHEN the Sermon is ended, let us endeavour to compose our Thoughts, and raise our Affections to a devout Attendance on the succeeding Sacramental Service. The Numbers that depart out of the Church may suggest to us a melancholy Reflection upon the Neglect and Contempt that is thereby thrown upon the Ordinance of our Lord and Master. How unaccountable is it for the Disciples of Jesus Christ to

think that he will be pleased with our hearing a *Sermon* (the *least Part*, by much, if *any Part* at all, of *Christian Worship*) whilst we live in the *habitual Neglect* of this most solemn Act of our holy *Religion*.

A Prayer to dispose our Minds for the Devout Celebration of the Lord's Supper, which may be used, if Time permit, in the Interval between the Sermon and the Communion-Service.

ALMIGHTY God, by whose Bounty and Goodness I have now an Opportunity offered me of approaching thy Table, and of pleading before thee, the prevailing Merits of the Death and Passion of thy Son Jesus Christ; assist me, O Lord, with thy Holy Spirit, in the great Duty and Service I am about to perform; grant that nothing, during all the Time of this holy Action, may make me unmindful of that Reverence and Respect which I owe unto thy divine Majesty, or that Attention which becomes the Celebration of these holy Mysteries. Fill my Heart with such an Awe of thy Presence, as may fix my wandering Thoughts, compose my disorderly Affections, and stir up my faint and cold Desires, that I may feel the Power, and taste the Sweetness of this Divine Banquet.

Grant that I may have such a Sense of my Redemer's Sufferings, as may fill my
D 2 Soul

Soul with Love and Gratitude towards Him, for those inestimable Benefits he has purchased for me; that I may have such a Sight of my Sins, which occasioned all his Sorrows, as heartily to bewail and detest them; such a Faith in that full, perfect Oblation and Satisfaction made upon the Cross for the Sins of the World, as may qualify me for thy Mercy, and render thee gracious and propitious to me a miserable Sinner; such a Conviction of my own Weakness and Insufficiency, as may procure thy gracious Aid and Assistance; such longing Desires of being made conformable to thy holy Will and Pleasure, as may transform me into thy Divine Image, and fix me to continue thy faithful Servant all the remaining Days of my Life, through the Merits of Jesus Christ my Saviour. Amen.

D I R E C T I O N S.

When the Offertory begins, the devout Communicant may be profitably employed in short Meditations and Aspirations suitable to some of the Passages of Scripture then read, especially such as do at that Time most affect him: As for Example, Let your Light so shine before Men, &c.—“ Blessed Jesu! thou art the
 “ Light of the World;—O that the whole World
 “ were guided by that bright shining Light! Grant
 “ that I may ever follow the *Light* of thy *Doctrine*
 “ and *Example*.—O that I may abominate all *Pride*
 “ and *vain Glory* and *Osensation*, and all Thoughts
 “ of doing any Thing, with even the most distant
 “ View, to obtain the *Praise of Men*!—But may
 “ I never

Suitable to the Lord's Supper. 77

"I never be ashamed to be *seen of Men*, where public Duties are required; wherever there may be Occasion to *do good*; where my Example may be useful to others, and I may be instrumental in leading them to *glorify our Father which is in Heaven.*"

A Prayer at the Offering of our Alms.

LORD, all Things come of thee, and of thine own do I give unto thee: I desire to honour the Lord with my Substance, and with every Part of my Increase. Lord, pardon all my sinful and vain Expences, and grant that for the future I may ever consider myself as a Steward of those good Things which thou hast given me. And, O let me behave as one that must give an Account, and of whom it is required that he be found faithful! Grant that what I dispose of to charitable Uses, may be ever given with a right Intention and single Eye, with an open Hand and chearful Heart, in a due Proportion to my Substance and Fortune in the World. — And do thou bless my Basket and my Store, and bless me, O Lord, in the temperate Use and prudent Enjoyment thereof. Accept my Thanks and Praise that thou hast enabled me to relieve the Wants of others, and hast graciously inclined me so to do, and to give with a dutiful Regard to thee. — O that my Alms, and the Alms of all thy Servants here assembled, together with our

Prayers, may come up for a Memorial before thee!—O that the Lord may be pleased to accept of what we do for his Sake, and for the Relief of his poor Members, as done unto himself!—Blessed Jesu! thou didst not disdain the humble Offering of the poor Widow; nay, thou didst prefer it before all the costly Offerings of the Rich.—O purify our Hearts, and accept the Offerings of our Hands, not for any Worthiness in us or them, but for thy own Righteousness Sake, for thou alone art worthy!

If you are poor, and have no Alms to give, say,

THANKS be to God, who favourably receiveth charitable Desires, where there is no Power to do more; who, *if there be but a willing Mind*, will accept it according to that *a Man hath, and not according to that he hath not.*—Give Grace, O Lord, to them that are *rich in this World*, to do good, to be rich in good Works, ready to distribute, willing to communicate, and do thou reward them an Hundred fold into their Bosom.—May we that stand in need and partake of their Liberality, be thoroughly thankful for the same: May we be content with our Condition, and place our whole Dependence upon thee our God, who made *the Rich and the Poor, and careth for both alike.*

DIREC-

DIRECTIONS.

When the General Confession is repeated, let us take Care that our Hearts correspond with our Professions. Let us recollect the Sins we have been guilty of;—their several Aggravations; as sinning against the frequent Admonitions of Conscience; perhaps after repeated Vows and Promises of Amendment made to God privately, and in this sacred Place, &c.—For indeed, if the Confession of our Sins be not attended with sincere Compunction of Heart, and with real Purpose of Reformation, it will be only like sounding Brass or a tinkling Cymbal, and will therefore profit us nothing.

The Exhortation and Sentences after the Absolution, may be easily applied to a devotional Use, turning them into Prayers, if they be read (as the Bishop of Sodor and Man advises they should be) with great Deliberation, “that the People may have Time to reflect upon them,—and to apply them every one to the Comfort of his own Soul, and to the Prevention of all unreasonable Fears and Doubts of God’s gracious Pardon and Acceptance.” As for Example: God so loved the World, that he gave his only begotten Son, that all who believe in him should not perish, but have everlasting Life.—“No greater Evidence of thy Love, O Lord, can be desired than the Sacrifice of thy Son; O! qualify my Soul to receive the Benefit of it, by a firm and immoveable Faith in the Merits of his Death; that I may escape those Punishments my Sins deserve, and obtain that Salvation thou hast graciously promised.”—Or thus—“I believe; Lord increase my Faith, that I may ever love and obey thee, who hadst such Love and Concern for me, to save me from perishing.”

When the Minister breaks the Bread, let us remember

ber how shamefully the blessed Body of our Lord was torn upon the Cross; and when he takes the Cup, let us remember with what Torment and Ignominy his sacred Blood was there likewise spilt. And let us remember farther, that it was for our Sins that he suffered these bitter and ignominious Things. — What Effect such a Remembrance ought to produce, I have already considered in the foregoing Friendly Call, p. 9. to which for Brevity Sake, I must refer the Reader.

I Have inserted a Variety of Prayers, (before and after receiving the Holy Elements) that the Reader who has need of such Helps, may employ his whole Time profitably and devoutly, when there are large Numbers of Communicants to receive. When the Congregation is small, his own Discretion must tell him which is proper to be used, and which omitted. — But let me admonish him not to suffer the above, or any other private Devotions, to interrupt or take from the Attention so justly and preferably due to those of the Church; for these are intended only during the Time of distributing the Elements, and must be immediately broke off when the Priest returns to the Lord's Table.

A Commemorative Meditation on our Saviour's Sufferings.

ASSIST me, O blessed Jesus, whilst I contemplate thy extreme Sufferings. Open thou mine Eyes, that I may have a full Perception, and a just Admiration, and a lasting Impression made upon mine Heart: and that I may be so affected with a View
of

of them, as may enable me to "comprehend with all Saints what is the Breadth and Length, and Depth and Height of thy Love;" and earnestly to pursue those great Ends which thou didst propose to thyself in undergoing so much Misery and Torment.

I remember, O my Saviour, that when thou wert "in the Form of God thou madest thyself of no Reputation, and tookest on thee the Form of a Servant!" and that instead of being treated as the *Son of God*, thou wast not treated with that common Humanity which is due to the least of the *Sons of Men*!—Though thou wert Innocence itself, and "didst no Sin, neither was Guile found in thy Mouth; yet wast thou despised and rejected of Men:" Thy Virtues were reckoned as Crimes; and for thy Courtesy and Humility thou wast accounted "a Glutton and a Wine-bibber, a Friend of Publicans and Sinners!" Though all the Prophecies concerning the Messiah were fulfilled in thee, and all the Characters of Place, Time, and Person, did fully agree to what was foretold by the Prophets; though thy Doctrine was as becoming the Son of God to reveal, as the Sons of Men to receive: yet, (O thou Truth itself!) thou wast branded with the opprobrious Title of a "Deceiver and Perverter of the People."—Though thy Miracles loudly proclaimed

the *Truth* of thy divine Mission, and were so publicly performed that their Reality could not be denied; yet in order to take off the Force of their Evidence, thou wast accounted a *Magician*; and absurdly, as well as blasphemously supposed to *cast out Devils through Beelzebub the Prince of Devils*, (as if *Satan* could *cast out Satan*; as if the Devil could so mistake his Interest, as to lend his Arms to destroy his own Kingdom!)—Thou camest *unto* thine own, and thine own received thee not; to thine own Creatures, and they did not acknowledge their Maker! to thine own Kindred, and they esteemed thee not!—Though *the Foxes have Holes, and the Birds of the Air have Nests*, nay, though the *Earth was thine, and the Fulness thereof*, thou hadst *not where to lay thine Head*. I remember that thy *Soul* was *sorrowful even unto Death*, and that thou didst *sweat as it were great Drops of Blood*: How terrible must be thine Agony!—I remember how thou wast treacherously apprehended, and bound as the vilest Malefactor; betrayed by one of thine own Disciples, denied by another, and forsook by all; *set at nought by Herod and his Men of War*; ignominiously haled before the Tribunal of *Annas, Caiaphas, and Pilate*; scourged! blindfolded! buffeted! spit upon! and hadst even a Murderer set in Competition with, nay preferred before thee! I see thee con-

demned

I

demned by Clamour and Malice, when even the Judge himself had confessed thee innocent.—I see thee, O King of Heaven, *crowned with Thorns*, oppressed with the Weight of thine own Cross, and put to a most ignominious and cruel Death; placed between two Thieves; *numbered with the Transgressors*, and loaded, amidst the most bitter Sufferings, with the Taunts and Insults of a vile abandoned Populace: who (instead of showing that common Compassion which the most flagitious have a Sort of Right to, when brought to suffer the *Reward of their evil Deeds*) continued to *persecute thee whom God had smitten*, and by the most desperate Wickedness, and the most unheard-of Cruelty, “talked to the Grief of thee whom He had wounded.—They wagged their Heads, and reviled thee, hanging on the Cross!”

Never, surely, was spotless Innocence so basely aspersed! Never was transcendent Goodness so unreasonably abused! Never was Majestic Greatness so daringly and despitefully affronted! Justly thou mightest have exclaimed: “I am the Man that have seen Afflictions by the Rod of God’s Wrath. Is it Nothing to you, all ye that pass by? Behold and see, if there be any Sorrow like unto my Sorrow, where-with the Lord has afflicted me in the Day of his fierce Anger?”

What then hadst thou done, thou meek *Lamb of God*, to be thus made a *Spectacle to the World, to Angels, and to Men*? What hadst thou deserved, thou Saviour of Mankind, to be thus cruelly treated, even by thine own Countrymen; to be thus *wounded in the House of thy Friends*? What was thy Crime, and the Cause of all thy Pains? Why didst thou *give thy Back to the Smilers, and thy Cheeks to them that plucked off the Hair*? Why didst thou *not bide thy Face from Shame and Spitting*? Why wast thou extended on the cursed Tree for the Space of three long long Hours, at last expiring as the vilest Malefactor? — *Thou hadst done nothing amiss*. Thou wast *cut off, but not for thyself*; not for any Demerit or Fault of thine; — not for thyself, in regard of any Benefit thou couldst receive thereby. But the Sins of Mankind were the only Cause: “The Lord
“ laid on thee the Iniquity of us all: Thou
“ hast borne our Grievs, and carried our
“ Sorrows; thou wast wounded for our
“ Transgressions, and bruised for our Iniquities: The Chastisement of our Peace
“ was upon thee, and with thy Stripes we
“ are healed.” — *Was there ever any Sorrow like that which my Lord and my God endured for me? Was there any Love like the Love which my Lord and my God has shewed to me? I contemplate with Wonder, I adore from the Bottom of my Heart,*

Heart, this unutterable Prodigy of Condescension and Mercy. Why cannot I, Lord, love thee again with an unbounded Love, and shew the Sincerity of this Love, by a constant and uniform Obedience to all thy Laws; by *daily denying myself, and taking my Cross*; by living only to thee; by “clean-
“sing myself from all Filthiness both of
“Flesh and Spirit, perfecting Holiness in
“the Fear of God?”

II.

All this thou didst suffer, O blessed Jesus, of thy own Free-will and Choice; for thou hadst *Legions of Angels* ready to rescue thee, if this had been thy Pleasure. But by willingly undergoing so vile a Death, so full of Pain and Shame, thou hast given us a Pattern of submitting to the sharpest Sufferings, especially for the Sake of divine Truth. By *humbling thyself*, when thou wast *Lord of all*, to a sorrowful Life and bitter Death; enduring Scorn and Shame and Pain, with perfect Patience and Submission, without expressing any Resentment either against God or Man; thou hast taught us how to *suffer according to the Will of God*, and how we may truly exalt ourselves.—By forgiving, and praying for all that contributed to thy Sufferings—thou hast taught us how to behave ourselves towards our most malicious Enemies. Thy
afflictive

afflictive Life and Death, O *Son of G.d, in whom* yet thy divine Father was *well pleased*, has given us a full Proof that they who are most miserable here, may be most of all in his Favour; and that worldly Ease and Prosperity are no Tokens of his Love towards us. As the principal End of thy Death was to be a Sacrifice for the Sins of Men; so may I make it my principal Care not to lose the Benefit thereof for want of a proper Application. And may these Considerations teach me to cherish in my Heart such an Esteem and Love for thee, who hast done and suffered so much for my Sake, as may prevail against all my Desires and Affections here below.

May thy profound Humility, thy unwearied Patience, thy Lamb-like Meekness, thy immaculate Innocence, thy invincible Courage, thy intire Resignation, thy compassionate Love of Souls, thy perfect Charity to thy Enemies, *be for ever before my Eyes!* may I tread in thy Steps, and conform myself to thy Image! That, having made thee the Object of my Imitation upon Earth, I may be called to glorify and praise thee in Heaven, with Angels, Archangels, and all the Saints departed in thy Faith and Fear.
Amen.

A Medi-

A Meditation on these Words: Do this in Remembrance of me, which may be also used if Time will permit.

AND is it likely, is it possible, O blessed Lord, that I should forget thee? *Thee*, so great a Benefactor to Mankind? *Thee*, so affectionate a Friend and Lover of Souls? Is it possible that I should ever forget thee; I, who receive all the Benefits of thine Agony and bloody Sweat, of thy Cross and Passion, of thy precious Death and Burial, of thy most glorious Resurrection and Ascension, and most prevalent Intercession? It is, alas! too possible; [my continual Transgressions too sadly publish it, and my present Stupidity and Indevotion do too evidently declare it!] Yet praised be thy Wisdom, who hast taken Care to bring thy *great Goodness* often to our *Remembrance* by the Returns of this heavenly Feast; that our Thankfulness may be often rewarded; lest Length of Time should obliterate the Memory of thy wonderful Charity to us miserable Sinners. Thou still doth present thyself before us hanging upon the Cross, thy Body torn and rent with Wounds, and thy precious Blood gushing out plentifully from thy Side, to put us in Mind how much thou hast suffered for us, that thou, who art not present to our Senses, mightest always be so to our Understanding.

derstanding—Thus thou art *evidently set forth before our Eyes* as *crucified* among us. O that I could behold these lively Emblems with the same Affection, with which I should have been moved had I been a mournful Spectator of the dismal Tragedy itself!—When thou didst suffer, *the Rocks* were rent in sunder; and must not my Heart be as *hard as a Piece of the nether Mill-stone*, not to be mollified at the Consideration of these Sufferings?

II.

If those who, out of an heroic Principle of Patriotism, have exposed themselves to all the Miseries, and Hardships, and Adversities of human Life, and have redeemed the Lives of Thousands with the generous Loss of their own, deserve to have their Names mentioned with Honour, and their Memories held dear by their Countrymen; surely thine, O blessed Jesus, *ought to be had in everlasting Remembrance*. For how trifling are the Services of the best Men, compared with the unspeakable Advantages we receive from thee?—The greatest Heroes could only defend their Country from some temporal Evil; and perhaps (through the manifold Changes and Chances of this World) only suspend it for a while: But thou, O blessed Saviour, hast *wrought eternal Redemption for us!* The happier Effects of thy Death are always fresh, always prevailing,
and

and are not limited to the Time of thy Sufferings, but extend to *all Generations*.

III.

Blessed God and Saviour of Mankind, what shall I render unto thee for such mighty Love, for such inestimable Benefits as thou hast purchased for, and art ready to confer upon me? "What shall I say unto thee, "O thou Preserver of Men! O thou Lover "of Souls!" now that I am going to approach thy holy Table, there to commemorate this great Love of thine to us, and to partake of those invaluable Blessings, which, by thy precious Blood-shedding, thou hast obtained for us?—"How wonderful are thy Doings towards the Children of Men!" Thou wert pleased to be made miserable, that we might be made happy; *poor*, that we might be *enriched*! Thou feltest the Smart, but we receive the Ease; Thou the Sufferings, but we the Mercy; Thou the Stripes, but we the Comfort; Thou the Thorns, but we shall have the Crown; Thou paidst the Price, but we get the Purchase. By thy Death we live! By thy Blood we are cleansed! "What shall I render unto thee, my Lord, for all thy Benefits towards me?—I am not worthy of the least of all thy Mercies."

The following Prayer for God's Acceptance of our Services, may be used, if Time will permit, just before approaching the Lord's Table.

O Lord, our Father, and most gracious God, whose Name is from everlasting, look down from Heaven, from the Habitation of thy Holiness and of thy Glory, in Mercy upon us here assembled to make a solemn Memorial of the Death and Passion of thy Son, according to his Institution, and in Obedience to his Command. Grant that no Defect in any of us may hinder us from partaking of the Benefits of that one perfect Sacrifice, Oblation, and Satisfaction once made upon the Cross for the Sins of the whole World, which is here represented and commemorated before thee. We beseech thee not to remember against us former Iniquities, but to behold the Face of thine Anointed, and for his Sake to turn from the Fierceness of thine Anger towards us. Send thy holy Spirit into our Hearts, to cleanse and sanctify us throughout in Soul and Body, that, together with these consecrated Elements of Bread and Wine now offered unto thee, we, who wait for thy loving Kindness, O Lord, in the Midst of thy Temple, may receive those inward Graces and Blessings they were appointed to convey, and be washed in that Fountain, which thou hast opened for Sin and Uncleanness.

ness. Behold, we put our Confidence in thy Mercy, let us never be confounded.

Thou art, O blessed Jesu! *the true living and Life-giving Bread which came down from Heaven*: O may we so eat of this Bread, may we so partake of *the Fruits of thy Passion*, as to *live for ever*!

O blessed Spirit of Grace, repair our Weaknesses, subdue our evil Inclinations, confirm our Repentance, enliven our Gratitude; *dwell in our Hearts by Faith*, enlarge our *Hopes*, increase our *Charity*; accept our humble and sincere, though imperfect and unworthy Service; "make Intercession for us, and seal us unto the Day of Redemption!"—O let us continue thine for ever, and daily increase in all holy Graces more and more, until we come to thine everlasting Kingdom, through Jesus Christ our blessed Lord and Saviour! *Amen.*

At our Approach to the Lord's Table.

IN the Multitude of thy Mercies will I go unto the Altar of God, even unto the God of my Joy and Gladness.—If thou, Lord, shouldst be extreme to mark what is amiss, who may abide it? but with the Lord there is Mercy and plenteous Redemption.—*Clotbe me, O Lord, in the Wedding-Garment, and grant that Jesus Christ, whose Death I now thankfully commemorate,*
and

and whose Body I desire rightly to consider and discern, in the holy Sacrament, may be unto me Wisdom and Righteousness, and Sanctification, and Redemption.

HERE follows a Variety of Sentences, that the Communicant may select those which he likes best; but by no Means with any View that he should use them all, if Time does not conveniently permit: And I give this Caution, because I have observed some People to stay an unreasonable Time at the Table after they have received, (I suppose to go through all the Forms of Prayers mentioned in the Book which they have in their Hands) to the great Inconvenience of other Communicants, and the Interruption of the Service.

Ejaculations at the Lord's Table.

O Blessed Jesu! in the Bread broken I behold thy Body torn with Whips, and Thorns, and Nails; and in the Wine poured out, thy precious Blood shed for my Sins!

By thine Agony and bloody Sweat, by thy Cross and Passion, and by thy precious Death, good Lord deliver me; "be
"merciful unto my Unrighteousness, and
"my Sins, and my Iniquities do thou re-
"member no more."

"O Lamb of God, who takest away the
"Sins of the World, my Soul truly waiteth
"upon thee, for of thee cometh my Salva-
"tion."

" I am not worthy to eat of the Crumbs
" which fall from my Master's Table."

" Christ has loved us, and gave himself
" for us, an Offering and a Sacrifice to
" God for a sweet-smelling Savour."

" Greater Love hath no Man than this,
" that a Man lay down his Life for his
" Friend :—But God commended his Love
" towards us, in that whilst we were yet
" Sinners Christ died for us. For, we
" were not redeemed with corruptible
" Things, as Silver and Gold, but with
" the precious Blood of Christ, as a Lamb
" without Blemish and without Spot."

At Receiving of the Bread.*

I Eat this Bread, *my Lord and my God*, in
Remembrance of thy wonderful Love to-
wards Mankind, and with an entire Trust
in the Merits of thy Death. I desire to
thank thee with an unfeigned Heart, for thou art
good, and thy Mercy endureth for ever. Make
me a Partaker of the Virtue of thy crucified
Body, and grant that I may, " crucify the
" Flesh, with its Affections and Lusts "

* Mind here fervently (but silently) to join with the
Priest, when he addresses you in those pathetic Words,
The Body of our Lord, &c.

At the Receiving of the Cup.*

" I Will receive the Cup of Salvation, and
 " will call upon and praise the Name of
 " the Lord."

I drink this Cup, Lord, in a thankful
 Commemoration of thy " Blood shed for
 " the Remission of Sins;—of the new Co-
 " venant in thy Blood,"—the Covenant of
 Mercy thereby purchased and sealed and
 assured to us.

" Blessed be God, who is rich in Mercy,
 " for giving us this Covenant of Peace—
 " for justifying us freely by his Grace,
 " through the Redemption that is in Christ
 " Jesus."

As God is faithful, so may I be faithful
 in his Covenant !

" May the Blood of Christ, who through
 " the eternal Spirit offered himself without
 " Spot to God, purge my Conscience from
 " dead Works to serve the living God."

" O Lord, I beseech thee to deliver my
 " Soul; let me be washed and cleansed in
 " the Blood of the Lamb, which was slain
 " from the Foundation of the World."

" We that were afar off, are made nigh
 " by the Blood of Christ."

* Mind here fervently (but silently) to join with the
 Priest, when he addresses you in those pathetic Words,
The Blood of our Lord, &c.

" Thanks

" Thanks be unto God, for his unspeak-
" able Gift, in sending his Son into the
" World; in whom we have Redemption
" through his Blood, even the Forgiveness
" of our Sins; according to the exceeding
" Riches of his Grace."

" It pleased the Father that in him should
" all Fulness dwell; and having made peace
" through the Blood of his Cross, by him
" to reconcile all Things unto Himself."

" Let us give Thanks unto the Father,
" who hath made us meet to be Partakers
" of the Inheritance of the Saints in Light;
" who hath delivered us from the Power of
" Darkness, and hath translated us into
" the Kingdom of his dear Son."

" In this was manifested the Love of God
" towards us, because that God sent his only-
" begotten Son into the World, that we
" might live through him. Herein is Love,
" not that we loved God, but that he loved
" us, and sent his Son to be a Propitiation
" for our Sins."

" Therefore shall every good Man speak of
" thy Praise without ceasing: O my God!
" I will give Thanks unto Thee for ever."

" Worthy is the Lamb that was slain to
" receive Power, and Riches, and Wis-
" dom, and Strength, and Honour, and
" Glory, and Blessing."

" Unto him that loved us, and washed
" us from our Sins in his own Blood (for
" thou

" thou hast redeemed us to God by thy
 " Blood, out of every Kindred, and Tongue,
 " and People, and Nation!) and hast made
 " us Kings and Priests unto God and his
 " Father, to him be Glory and Dominion
 " for ever and ever. *Amen.*"

A Thanksgiving Prayer when you are returned to your Place.

I Praise and glorify thy Name, O most
 merciful Saviour, for this signal Favour
 of admitting me to thy holy Table, to com-
 memorate thy Death, and receive the Pledges
 of thy Love. Although I am unworthy
 of the least of thy Mercies, thou hast abun-
 dantly " satisfied me with the Fatness of
 " thine House, and thou hast made me
 " drink of the River of Pleasures; there-
 " fore in the Midst of the Congregation
 " will I praise thee: I will pay my Vows
 " before them that fear thee.—O how great
 " is thy Goodness which thou hast laid up
 " for them that fear thee, and put their
 " Trust in thee!—O how amiable are thy
 " Tabernacles, O Lord of Hosts! A Day
 " in thy Courts is better than a Thousand:
 " Blessed are they that dwell in thy House.
 " —Lord it is good for us to be here.—
 " Bless the Lord, O my Soul, and all that
 " is within me, bless his holy Name: Bless
 " the Lord, O my Soul, and forget not all
 " his

" his Benefits ; who forgiveth all thine Iniquities, who healeth all thy Diseases ; who redeemeth thy Life from Destruction ; who crowneth thee with loving Kindness and tender Mercies ; who satisfieth thy Mouth with good Things. As long as I live will I magnify thee in this Manner, and lift up my Hands in thy Name. Thou art my God, and I will thank thee ; thou art my God, and I will praise thee. I will love thee, O Lord, my Strength and my Salvation ; I will bless thee, and speak good of thy Name."

I have now remembered thy Death ; O grant that by the *Power* thereof, " the World may be crucified unto me, and I unto the World." Imprint in my Mind such a lively Sense of thy Sufferings, that I may never " crucify thee afresh, and put thee to open Shame," by relapsing into Sin. O let it " never have Dominion over me !" Behold " I present unto thee my Body and Soul, for a living, holy, and acceptable Sacrifice, which is my reasonable Service." Accept this Offering, which I make in thy Dwelling with great Gladness, absolutely and without the least Reserve. Strengthen my Resolution to be faithful unto Death. Let me be renewed in the Spirit of my Mind, and abound in every good Work ; so that going from Strength to Strength, I may at last
E over-

overcome the World; and having loved and served and followed thee, without seeing thee, I may be with thee (according to thine own Prayer) where thou art, to behold thy Glory; and “ with the Multitude of
 “ Heavenly Hosts, and the Spirits of just
 “ Men made perfect, may ascribe Blessing
 “ and Honour, and Glory and Power, unto
 “ him that sitteth upon the Throne, and
 “ unto the Lamb for ever and ever.” *Amen.*

This is now a proper Season to be mindful of the Wants and Necessities of our Brethren; and we cannot better exercise our Charity than by recommending the whole State of Mankind to the Mercy and Goodness of God; and by interceding with him, for a Supply of whatever they shall stand in Need of.

A Prayer for the whole State of Mankind.

O God, who art loving unto every Man, and whose Mercy is over all thy Works, accept my Supplications, Prayers, and Intercessions, which I make for all Men, in Obedience to thy Commands, and as a Testimony of my Charity towards them. “ En-
 “ large the Borders of thy Sanctuary, that
 “ the Heathen may fear thy Name: Give
 “ thy Son the Heathen for his Inheritance,
 “ and the uttermost Parts of the Earth for
 “ his Possession. O that the Heathen might
 “ know thee, and the People who have not
 “ called

"called upon thy Name. May the Gen-
"tiles see thy Righteousness, and all
"Kings thy Glory. That all the Earth
"may look unto thee and be saved; for
"thou art God, and there is none else."

Take away the stony Heart out of the
Flesh of thy ancient, and once beloved
People the Jews, and give them an Heart
of Flesh. Take away the Vail from off
their Hearts. Remove their Unbelief, by
leading them from *Moses* to Christ; from
the Types to the Things typified.

In a more especial Manner I pray thee to
bless that Church thou hast gathered from
among the Heathens, the holy Catholic
Church; "O be favourable unto Sion,
"build thou the Walls of Jerusalem. Sanc-
"tify and cleanse it by thy Word, that it
"may become a glorious Church, not
"having Spot or Wrinkle, or any such
"Thing, but that it may be holy and with-
"out Blemish." Give Grace to all Chris-
tians seriously to lay to Heart the great Sin
of Division and Schism: Take away all
Hatred and Prejudice, and whatsoever else
may hinder us from Godly Union and Con-
cord, that as there is "but one Body and
"one Spirit, and one Hope of our Calling;
"one Lord, one Faith, one Baptism, one
"God and Father of all;" so we may, in
thy good Time, be all, as the first Chris-
tians were, of one Heart and of one Soul,

and may with " one Mind and one Mouth
 " glorifying thee the Father of our Lord
 " Jesus Christ, the Prince of Peace."—
 [*O let not this holy Sacrament be any
 longer the Occasion of Animosities and Per-
 secutions among the Professors of the Gos-
 pel of thy Son; but may it be the Means
 of putting away all Hatred, Variance, and
 Discord, and of uniting all his Followers
 in the strictest Bonds of Friendship and
 Love, according to the original Design of
 this Institution.]

Have Mercy upon the sound Part of the
 Church, which thou hast planted among us,
 and graciously preserved hitherto against
 the Rage and Malice of all her Enemies.
 Perfect whatever is wanting in her, and
 make her a Praise among all People of the
 Earth: Let not the Gates of Hell prevail
 against her; but continue her a Bulwark to
 thy true Faith, and a Protector of the Re-
 formed Churches. O thou who art the most
 High, and rulest in the Kingdom of Men,
 bless Him whom in thy Providence thou
 hast placed over us to be the nursing Father
 of our *Zion*, our Sovereign Lord King
 GEORGE: Prevent him with the Blessings of
 Goodness, and make him exceeding glad
 with thy Countenance. " Give the King
 " thy

* This Paragraph is only to be used when we com-
 munate.

"thy Judgments, O God, and thy Righteousness unto the King's Son," and to all the Royal Family; and grant that there may never fail him a Man worthy to sit on the Throne of these Kingdoms. Teach our Senators Wisdom; and grant that our Rulers may not be a Terror to good Works, but to the Evil; that they may be the Ministers of God for Good, and not bear the Sword in vain; and that the People may be subject not only for Wrath, but also for Conscience-sake. O thou great "Shepherd and Bishop" of our Souls, let thy Priests be clothed "with Righteousness, and let thy Saints sing with Joyfulness:" Do thou incline and enable those who minister in thy Church to attend upon their Ministry, and to take Heed that they fulfil it; to take Heed to themselves, and unto their Doctrines, and to the Flock over which thou hast made them Overseers.

[* Now, my God, let, I beseech thee, thine Eyes be open, and let thy Ears be attentive to the Prayers that are made in this Place; and shower down the Blessings of thy Grace upon us here before thee, and all thy faithful People wherever else assembled to celebrate this sacred Ordinance. Give us at all Times due Preparation of Soul for a
E 3 wo:thy

* This Paragraph is only to be used when we communicate.

worthy Approach to thy holy Table: And do thou pardon every one that prepareth his Heart to seek the Lord, the Lord God of his Fathers, though he be not cleansed according to the Purification of the Sanctuary. Let none that are Partakers of this holy Sacrament, be found missing at the right Hand of Christ another Day!

May thy Love be shed abroad on those whose Hearts are inclined unto the Lord God of *Israel*; who long after thee, and the Pleasures of thine House, even of thy holy Temple; who through Infirmary or Sickness, or any unavoidable Occasions, are prevented from exalting thee in the Congregation of thy People: Accept, O merciful God, their joining spiritually with us. May they have an Interest in the Prayers that are offered unto thee by the whole Church. May the Benefits of Christ's Death and Passion be extended to them, as we desire the same for ourselves, when we are prevented from waiting upon thee in this holy Solemnity. Convince all that name the Name of Christ of the great Advantage of this blessed Ordinance, and of the great Necessity which lies upon them to remember their Saviour in the Way which he has appointed.]

Look down from Heaven, with an Eye of Pity and Compassion, upon the People of this Land: Put an End, O Lord, to all the

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the Profaneness and Impiety, which like mighty Waters have overflowed our Borders. How long shall our Lives be a Contradiction to our holy Profession? O give us Grace to remember "from whence we are fallen," "that we may repent, lest thou shouldst remove our Candlestick out of his Place," and thy blessed Gospel be carried away from us "to a Nation bringing forth the Fruits thereof." O deliver us from the Judgments we justly deserve, "be merciful unto us, and forgive us our Sins," and cleanse us from all Unrighteousness. Be merciful, I beseech thee, to all my Kinsmen and Brethren according to the Flesh; to all my Friends and Acquaintance; particularly [*Here name the Particulars,*] Grant * that "the Spirit of the Lord may rest upon them, the Spirit of Wisdom and Understanding, the Spirit of Counsel and Might, the Spirit of Knowledge and of the Fear of the Lord;" and that the Course of this World may be so ordered to them by thy good Providence, that whilst they are engaged in their necessary Business, and unavoidably careful about many Things, they may not forget the one Thing needful.

"O Father of Mercies and God of all

If the Reader has found any Advantage by this Book, he is earnestly desired to include the unworthy Author in these Petitions.

" Comfort," have Mercy upon all those
who are under the Pressures of thy mighty
Hand; " let them bring forth Fruit with
" Patience;" and in thy due Time " deli-
" ver them out of all their troubles.
" Strengthen those that are on the Bed of
" Languishing, make thou all their Bed in
" their Sickness: Let them not faint, but;
" though the outward Man decayeth, let
" the inward Man be renewed Day by Day;
" looking not at the Things which are seen,
" but at the Things which are not seen. O
" thou Hope of *Israel*, the Saviour thereof
" in Time of Trouble," who alone art
mighty to save, look with Pity and Compas-
sion on those that are in Bonds, that are
persecuted for Righteousness-sake: " let
" the Sighing of the Prisoners come before
" thee; according to the Greatness of thy
" Power, preserve thou those that are ap-
" pointed to die. Deliver the Outcast and
" Poor; save them from the Hand of the
" Ungodly; be thou their Refuge and
" Strength, and a very present Help in
" Trouble. Abundantly bless our Provi-
" sion, and satisfy our Poor with Bread; be
" a Father of the Fatherless, and defend the
" Cause of the Widow."

" O thou God of Love and Peace, make
" Wars to cease unto the Ends of the Earth;
" break the Bow, and cut the Spear in sun-
" der; let the Wickedness of the Wicked
" come

"come to an End, but establish thou the
"Just." O that Mercy and Truth may
meet together, that Righteousness and Peace
may kiss each other; that our God may look
down upon us, and our Land may yield her
Increase.

Lord save and hear us, O King of Hea-
ven, when we call upon thee, and do for us
more than we ask or think. Hear and an-
swer our Supplications for all, and give us
a Portion in all the good Prayers that are
made by thy Servants in Heaven and Earth;
but above all in the prevailing Intercession
of thy Son Jesus Christ our Lord, to whom
with the Father and the Holy Ghost, be
ascribed, as is most due, all Honour, Praise,
and Dominion, for ever and ever. *Amen.*

Though I have in a former Meditation touched
on our Saviour's Humility; yet as we are especially
enjoined to *learn* it of Him (being indeed the Foun-
dation of all Christian Virtues, without which no-
thing that we can do can be acceptable to God,) I
thought it would not be improper to set apart a
Meditation intirely on this Subject.

A Meditation on our Saviour's Humility.

HOW am I ashamed, my Lord and my
God, how am I ashamed of my Pride,
when I think upon thy Humility.

I contemplate thee, "the only Begotten
" of the Father, the Brightness of his Glory;

" and the exprefs Image of his Person ;" his co-eternal and con-substantial Son, God of God, Light of Light, very God of very God; the eternal Word, the second Person of the blessed and all-glorious Trinity, the infinite God, condescending to unite thyself to a Creature, so as to become one Person with him, between whom and thee, the Distance is no less than Infinite.

I see thee, not taking on thee the Nature of Angels or Archangels, but choosing to unite thyself with Flesh and Blood; and to take our Nature, not as it shall be in a beatified and glorified State, with all the Privileges and Advantages of a Resurrection-Body, but as it is now in this State of Mortality; with all its sinless Infirmities of Hunger and Thirst, Sickness, Pain, Weariness, &c. choosing besides to be a mean, poor, and contemptible Man, yea, " a Worm and no Man, the very Scorn of Men, and the Outcast of the People."

Angels themselves might well stand amazed at the wonderful Mystery, when they saw thee, their great Lord and Captain; Thee, whom they used to worship and obey, condescend to appear in a Nature so inferior to their own.

Thou mightst have designed a Person of the highest Rank and Quality for the Honour of being thy blessed Mother, yet thou wast pleased to be born of a poor obscure Virgin,

Virgin, espoused to a Carpenter, and too poor to offer a Lamb for her Purification; and instead of choosing the Accommodations of King's Houses and Noblemen's Apartments, wast contented to be born in a Stable, to be a Companion of Beasts, and to have this for the Sign of the Son of Man; "Ye shall find the Babe wrapped in Swaddling-clothes, lying in a Manger!"

I consider thee, my Lord and my God, submitting thyself to be circumcised, and obedient to the Law for Man, taking upon thy spotless Innocence the Mark, the Character, the Confusion of a Sinner; and even putting thyself to Pain, to be numbered with the Transgressors!

I see thee, divine Infant, submitting thyself to the Persecution of *Herod*, taking a troublesome Pilgrimage into *Egypt*, and only flying from him, whom thou couldst have "consumed with the Breath of thy Mouth."

I see thee, the Fountain of living Water, the Refiner and Purifier of thy People, (and who baptized them even with Fire) humbly descending into the Waters, as if thou hadst need to be cleansed by them, and submitting thyself to be baptized, not by an Angel, but by a Man and a Sinner. But thou wast willing to fulfil all Righteousness, and to shew us how much it is fulfilled in Humility!

I see thee, the Lord from Heaven, submitting thyself in all Subjection to thy earthly Parents, taking up thy mean Abode at poor despised *Nazareth*, and dwelling there, so many Years in Privacy and Obscurity; and afterwards in the Time of thy *shewing forth unto Israel*, conversing with *Publicans and Sinners*, and contented to be reckoned as a *Friend* to them, nay even in Confederacy with the *Prince of Devils*.

I see thee forlorn and destitute, and not having *where to lay thy Head*, contemned of thy own Countrymen, rejected by the brutish *Gadarenes*; forbidding thy Miracles to be published, yet doing none but to serve the End of Charity and Religion; paying *Tribute* purely to avoid Offence, though forced to work a Miracle to be able to do it; begging a Draught of Water to quench thy Thirst of the Woman of *Samaria*, and condescending to hold religious Conference with her; *washing thy Disciples Feet*, and riding in thy humble Triumph into *Jerusalem upon an Ass*; and departing into a *Solitary Mountain*, to decline the Overture of a Royal Crown, as having no Ambition to wear any but one made of Thorns.

I see thee, Lord of Heaven and Earth, and great Judge of Quick and Dead, submitting thyself to be basely betrayed by *Judas*, to be seized and apprehended by the Soldiers, and to be by them bound as a Malefactor,

lesfactor, and with a thousand execrable Abuses and Indignities, arraigned, accused, and condemned to the most accursed Death, the Death of the Cross, (a Death which none but Slaves, and the worst of Malefactors were punished with) and even condescending to *bear* that Cross of thine towards the Place of Crucifixion: And so thou, the *Prince of Life*, being found in Fashion as a Man, continuedst to humble thyself to the uttermost, by becoming obedient unto Death, even the Death of the Cross.

How dost thou, by thy Example, consecrate Poverty, illustrate Meanness and Obscurity! How dost thou now cheapen and beat down the Price of human Greatness! What a Reproof! what a thorough Confutation is it of the Judgment of the World, to see thee, who hadst all Power given thee in Heaven and Earth, who so perfectly knows how to refuse the Evil, and to choose the Good, and whose was the Earth and the Fulness thereof, make Choice of Meanness and Poverty!

Blessed Jesu! who hast triumphed over our Pride, by the Humility of thy Cross; join with the Triumph of thy Cross the victorious Influence of thy Grace, to kill and mortify all Pride in us. And now thou art ascended on high, and hast received Gifts for Men, give us the excellent Gift of Humility, that we being like-minded with thee,

thee, and following thee in the Steps of thy humble Life, may hereafter have a part in the Exaltation of thy Glory. *Amen.*

D I R E C T I O N S.

THERE are some happy Minutes in our Lives, especially in attending this Eucharistical Service, when the Mind (deeply affected with the Love of God, or the Sufferings of Christ, or its own Unworthiness) is, as it were, carried beyond itself in devout Raptures. In this Case, it is perhaps best for us to lay aside all the Forms above provided, and to pour out our hearts before God, as Occasion may require.

As the Sacrament is a Subject abounding with a great Variety of fruitful Considerations, I would advise the Devout Christian, who has frequent Opportunities to partake of it, to vary his Meditations from Time to Time, so that he may go through the several Considerations which may be deducible from it. Thus, for Example, in remembring our Saviour, he may one Time think of him as a Prophet, another Time as a Priest, another Time as a King. Sometimes he may consider the Death of Christ as a Sacrifice for Sin; and consequently how odious all Sin is in the Sight of God; and he may take Occasion from thence to humble himself for some particular Sin, confessing and bewailing it, and earnestly praying for Strength to conquer some particular Infirmities, and to acquire, increase and abound in particular Graces. He may consider the miserable Life our Saviour led on Earth, as a Motive to Patience and Resignation to the Will of God under afflicting Dispensations, since so divine a Person, the beloved of God, who had done no Sin, and omitted

no Opportunity of doing Good, was so grievously stricken of God and afflicted: whereas we suffer indeed justly, and far short of what our Iniquities have deserved: and it is of the Lord's Mercies only we are not utterly consumed, even because his Compassions fail not. We may farther apply ourselves to our Saviour, who himself was tempted, to enable us to bear our Afflictions, or remove the Burden from us, as in his unerring Wisdom he shall think most expedient for us. We may also consider the Sacrament as a Feast of Love, whereby Christians are intimately united into one Body, of which Christ is the Head; and therefore requiring from us the most sincere and fervent Charity towards all Men, for whom, as well as for us, our blessed Lord was contented to die. From this Consideration we may heartily intercede for all the World, and especially for our Friends and Relations, &c.—The Reader may find Exercise for more Hints of this Kind in the foregoing Devotions, which he may enlarge upon as he shall find Occasion.

Farther, the Meeting together here of so many pious Christians at the Lord's Table, may raise our Thoughts to that blessed Assembly in Heaven, where we all hope to meet. What a joyful, what a surprising Meeting that will be of perfect Minds with their glorified Bodies, of all the Saints that ever lived in the most distant Regions and Ages of the World!—Now we necessarily meet in separate, and alas! too often in divided and opposite Communions, estranged and alienated in our Affections, for want of knowing one another better. Hereafter all the Followers of the Lamb, all the faithful Servants of God, a Multitude without Number, shall worship together in the Temple above; unite in their Praises to God and the Lamb, their Affections to each other flowing in one common Stream of Love.
Then

Then shall we be delivered from every Temptation, and from every Grief; be made perfect in Knowledge, Holiness, and Bliss; and so continue to everlasting Ages. Blessed Time! when all the upright Minds shall see that most adorable Person Face to Face, whom now they behold as with a Glass darkly; and shall receive the fullest Manifestations of his Love, &c.

I shall only add, that short Meditations raised and digested in our own Minds will more open the Understanding, and make deeper Impressions on the Affections, than whole Volumes read over cursorily and without Reflection.

All Persons indeed are not able to form such Meditations; nor perhaps can the more Instructed do it equally well at all Times,—and therefore it is happy for Christians that they have a great Abundance of Books of Devotion, to which they may have Recourse upon Occasion.

A concluding Prayer when the whole Service is ended.

O Most gracious and merciful God, look down with tender Pity and Compassion upon us thy poor unworthy Servants: Harken to our Supplications who have now prayed before thee, and hear thou in Heaven thy dwelling Place; and forgive the Iniquity of our holy Things, the Deadness and Dulness of our Affections, the Wanderings of our Thoughts, and the Distractions of our Minds. Let the Merits of our dear Redeemer plead our Pardon, and
supply

supply our Defects; and grant that the Remembrance of what he has suffered for us, may so influence all our Thoughts, Words and Actions, that we may ever live as becomes those who have been redeemed to God by his Blood. Grant that this holy Communion may not prove to the Judgment and Condemnation of any of us, but that it may be to the quickening and strengthening of Faith, Hope, and Charity, and all divine Graces in our Souls, filling us with Joy and Peace in believing; and engaging us to walk worthy of the Vocation with which we are called, in all Newness and Holiness of Life; that it may guard us against all Temptations, support and comfort us under all Afflictions, and prepare us for Death and Judgment, for Jesus Christ his Sake. *Amen.*

" Now unto him that is able to keep us
" from falling, and to present us faultless
" before the Presence of his Glory with ex-
" ceeding Joy; to the only wise God our
" Saviour, be Glory and Majesty, Domi-
" nion and Power, now and ever." *Amen.*

*A Prayer after we are returned Home, which
may be used immediately, or at any Time of
the Day.*

O Lord, my God and my Father, I come
to offer thee the just Tribute of my
Praise and Thanksgiving, for the Mercy
and

and loving Kindness thou hast shewed to me this Day, in permitting me to taste of thy Supper, and disposing me to call to mind the Greatness of my Saviour's Love, and to shew forth my sincere Gratitude for the Benefits purchased for me by the Effusion of his most precious Blood: A Subject so full of Comfort and so fruitful of Motives to advance in Holiness!

How many, Lord, who being influenced by the Pleasures or Riches of this World, when they are invited to eat of this Bread of Life, and to drink of this Wine of Gladness, obstinately refuse to come? How many pious and devout Souls are deprived of this highest and most solemn Act of Religion, either for Want of Opportunity to perform it, or through Doubts and Scruples and uneasy Fears? and how many, suffering for the Sake of a good Conscience, are kept from it under the raging Violence of Persecution? When is it to me then, that God is thus gracious to his poor Servant, who is unworthy of the Crumbs that fall from his Master's Table? How happy do I think myself, that my Circumstances are so advantageously different from theirs; that I had both the Will and the Opportunity safely to approach thy holy Table? I desire to ascribe all the Glory unto thee, knowing that every good and perfect Gift cometh from thee, the Father of Lights, and I bless thee

thee for the same from the inmost Recesses of my Heart: Yea, O Lord, " while I live " will I praise thee; I will sing Praises unto " my God while I have my Being; for thou " art good, and thy Mercy endureth for " ever."

O thou who hast been graciously pleased to admit me to this holy Communion, do thou accompany it with thy Favour and Blessing! May it make me a real Partaker of those Advantages which result from the Redemption that is in Christ Jesus, more especially the Graces of the holy Spirit; that in the Strength of that holy Meat, I may walk courageously and continually in all the Commandments and Ordinances of the Lord blameless, notwithstanding all Difficulties and Discouragements from the World to the contrary. " O thou, Lord Jehovah, in " whom is everlasting Strength, uphold me " with the right Hand of thy Righteousness: " Draw me, and I will run after thee,— " Thou who givest Power to the Feeble, " and to them that have no Strength; " strengthen my weak Hands, and confirm " my feeble Knees; hold thou up my Go- " ings in thy Paths, that my Footsteps slip " not." O let it never be said, that after having been treated as a familiar Friend, and having eaten of thy Bread, I have lifted up my Heel against thee: But give me Grace, I beseech thee, to make a right Improvement

provement of the repeated Opportunities vouchsafed me of renewing the League of Amity contracted with thee at my Baptism, and make me mindful always of that Covenant; living no longer unto myself, but unto him who was "delivered for our Offences, and is risen again for our Justification, Jesus Christ the Righteous;" in whose blessed Name and Words I beg to be heard: Our Father, &c.

"Now the God of Peace, that brought
 "again from the Dead our Lord Jesus, that
 "great Shepherd of the Sheep, through
 "the Blood of the everlasting Covenant,
 "make us perfect in every good Work to
 "do his Will, working in us that which is
 "well-pleasing in his Sight, through Jesus
 "Christ, to whom be Glory for ever and
 "ever." *Amen.*

Note, If the Family has communicated, the Master may add the foregoing Prayer to their Evening Devotions, only reading we for I, us for me, our for my or mine, as often as these Words occur therein

A Prayer for a Servant, or a Person in a low Situation of Life; which may be used any Time of the Day, after the Reception of the Holy Sacrament.

ACCEPT, O gracious God, my most humble and hearty Thanks for admitting me this Day at thy holy Table. Though
 I am

I am poor, I have eat and been satisfied: Thou hast enriched me with spiritual Blessings in Christ, and hast made me joyful in thy House of Prayer, where the Poor as well as the Rich have met together, to worship thee, the Maker, Redeemer, and Sanctifier of them all. With thee there is no Respect of Persons; but the Lowest as well as the Highest are blest with the same Means of Grace, are fed with the same sincere Milk of the Word, and are made to drink into one Spirit.

Blessed be thou, O Lord, for giving me a true Sense of the Obligations which lie upon me to remember my Saviour in the Way which he has appointed. O may I ever think myself happy, and ever be truly thankful to thee, for the gracious Privileges vouchsafed me! May I ever prize them above ten Thousands of Gold and Silver! May I never be so foolish as to murmur at my Situation; but since thou art pleased to give me "Food and Raiment, let me be therewith content: Looking unto Jesus the Author and Finisher of our Faith," who has sanctified the State of Poverty, by becoming poor himself, "that through his Poverty we might be rich."—Help me to cast all my care upon thee, knowing that thou carest for me, and hast said, I will never leave thee, nor forsake thee. And grant that the ravishing Thought of that
immense

immense Happiness reserved in Heaven for us, may constrain me to set my Affections on Things above; and encourage me to bear with Patience and Resignation, all those Crosses, Disappointments, and Misfortunes, which are the constant Companions of this present Life: Remembering always that I am in thy Hands, and knowing that my "light Affliction, which is but for a Moment, worketh for me a far more exceeding and eternal Weight of Glory;" and that after Continuance in Well-doing, I shall receive Glory and Immortality, and drink of thy Pleasures, as out of the River.—Thou knowest best my Condition, my Desires, and my real Wants: Thine infinite Wisdom knows whether it be best for me to be abased, or had in Honour; to be "full, or to be hungry; to abound, or to suffer Need:" O do thou, inexhaustible Fountain of Mercy, suit thy Blessings to my several Necessities: "Lead me with thy Counsel, and receive me to Glory. Be thou the Strength of my Heart here, and my Portion for ever" hereafter, through Jesus Christ our blessed Saviour and Redeemer. *Amen.*

ADVICE concerning SPIRITUAL COMMUNION.

AS there are many Persons deprived of Opportunities of coming to the Sacrament, by their Engagements in a Sea-faring Way of Life: As there are many Places, especially in Country Parishes, where

where it is very seldom administered: And as it may happen, that sometimes the best Christians are by Sickneſs, and other warrantable Impediments, hindered from partaking of it when it is; ſome pious Divines have adviſed in theſe Caſes a ſpiritual Communion, to ſupply, in ſome Sort, the Want of Sacramental. To this Purpoſe, they adviſe us to ſet apart the ſame Portion of Time, and to uſe the ſame Meditations and Prayers (changing only ſuch Expreſſions as relate to actual Participation) as if we were to receive the Sacrament. As this is Matter of Advice only, and not of divine Commandment, every Man may do herein as he is diſpoſed in his Heart. But no doubt ſuch a ſpiritual Communion cannot fail of having a very good Effect: By it, the Reſolutions we made at the Lord's Table will be conſtantly renewed, and will not be liable to be eaſily forgotten, which is too often the Caſe, when Communion is at a great Diſtance from each other: By this, we may always preſerve a lively Senſe of God's Mercies, an abſolute Hatred againſt Sin, and a ſervent Charity towards all Men: By this, we ſhall keep up our Love to our Saviour, and be always prepared to preſent ourſelves at his Table, whenſoever we have an Opportunity; and in the mean While we ſhall comfort ourſelves, that whiſt
“ we do truly repent us of our Sins, and ſtedfaſtly
“ believe that Jeſus Chriſt hath ſuffered Death upon
“ the Croſs for us, and shed his Blood for our Re-
“ demption, earneſtly remembering the Benefits
“ we have thereby, and giving him hearty Thanks
“ therefore, we do eat and drink the Body and
“ Blood of our Saviour profitably to our Soul's
“ Health, although we do not receive the Sacra-
“ ment with our Mouth.”—[*Rubrick in the Com-
munion of the Sick.*]

Nay,

Nay, this spiritual Communion may be of good Use to those scrupulous Persons who are afraid to partake of the Lord's Supper, unless they have had a great Deal of Time before-hand for actual Preparation, or absent themselves on Account of any other mistaken and erroneous Opinions. The Acts and Exercises of such spiritual Communion, will help to bring their Minds to, and keep them in a right Frame and Temper, and most powerfully incline them to partake of the blessed Sacrament as often as they can.

As to the Devotions fit to be used on such Occasions, most of the foregoing ones may serve without any Alteration, and the others with very little. *The penitent Confession of Sins*, p. 42; *The Meditations on our Saviour's Offices*, p. 48, &c. *The Commemorative Meditation on our Saviour's Sufferings*, p. 80; *The Scripture Passages*, p. 92, &c. may be used without any Alteration. *The Prayer for the Grace of Thankfulness*, p. 45; *for Charity*, p. 47; *at the Offering of our Alms*, p. 77; *The Meditation on these Words, Do this in Remembrance of me*, p. 87; *The Ejaculations at the Lord's Table*, p. 92; *The Prayer for the whole State of Mankind*, p. 98; may also serve with some slight Variation. The Communion-Service too may be very properly used, making the necessary Alterations.

You may begin your Devotions with some such Prayer as this.

ALmighty God and most merciful Father, who art every where, and more especially nigh unto all that call upon thee in Truth, I prostrate myself before thy divine Majesty, with the deepest Humility of Soul and Body, to implore thy Grace at this Time, that by it I may be enabled to perform an acceptable Sacrifice unto thee.

It is a great Comfort to me to think, that "unto thee all Hearts be open, all Desires known, and from thee no Secrets are hid;" for thou knowest the Desire of my Heart to be towards the sacramental Bread and Cup, to commemorate in an especial Manner the Salvation of God in the Congregation of thy People. I lament my Want of Opportunity, acknowledging it my bounden Duty to join in that solemn Act of public Worship, whenever a proper Opportunity is afforded me: Pardon, good Lord, all my careless Omissions of this Duty; my Want of Devotion when I performed it, and my Want of Improvement by it.

Accept, O Lord, my Will and Desire, as at this Time, though I cannot outwardly communicate. Let thy gracious Presence be with me; since though I am absent from thy chosen People, who now joyfully attend on thy holy Ordinances, yet I am present in Spirit, and heartily join with them, in magnifying "thine inestimable Love in the Redemption of the World by our Lord Jesus Christ," and in pleading the Merits of his all-sufficient Sacrifice for the Pardon of my Sins, and those of all sincere Penitents; and for the obtaining all such Graces as are necessary to further thine Elect in the Way to eternal Life.—O whilst I am deprived of the external Elements, be thou pleased to grant me the spiritual Comforts and unspeakable Advantages they were intended to convey to all true Believers; and in thy good Time bring me to that happy Place, where we shall have no Need of Sacraments to keep thy great Goodness in Remembrance, but shall see thee Face to Face, as thou art, and attain that "Fullness of Joy which is in thy Presence; and those Pleasures which are at thy right Hand for evermore." *Amen.*

As it is possible this little Book may fall into the Hands of those that may be destitute of Helps for *Daily Devotion*, I have added *Morning and Evening Prayers* for the Purpose.

A Morning Prayer for a Person in private.

NOW, O Lord, I awake from the Shades of Darkness, and by thy Mercy open these Eyes upon a new Day: Thanks to thy heavenly Care, which has preserved me from all Evil this Night, and refreshed me with the Sweets of sufficient Sleep. To thee I commend my Soul and Body for this Day. May I be protected herein from evil Accidents, inspired with good Thoughts, engaged in good Works. Let the daily Duty of my Station employ my Industry, Fidelity, and Vigilance, and suffer not Idleness to have any Access to me. In my necessary Converse with the World, deliver me from its Temptations: and possess my Soul with a constant Sense of thine all-seeing Eye. Let the Consideration of thy Omnipresence enter with me into my Retirement, and awe me in Secret into a filial Obedience. "Thou art about my Path, and about my Bed, and spiest out all my Ways:" May they all be well-pleasing in thy Sight! I know, O Lord, how frail my Nature is, and how unable I am, without thy continual Aid, to stand upright: O for the Sake of Jesus thy beloved Son, our precious Ransom, send thy Holy Spirit into my Heart to direct, sanctify, and govern me in the Way of thy Laws, and in the Work of thy Commandments. Keep alive within me a quick Sense of the future Portions of good and bad Men: Let the assured Belief of an Heaven and Hell ever hold me within the Bounds of my Duty; and O! let Love and Gratitude improve my Obedience to the utmost, that I may taste and see how amiable and excellent thy

thy Precepts are, and that in keeping of them there is great Reward. Let none of thy Dispensations pass by me unobserved or unimproved, but enable me to draw Good out of every Accident that befalls me, or those I converse with. Teach me to be strictly honest and just, true and punctual, liberal and compassionate towards my Fellow-Creatures; sober, chaste, and temperate in my own Conduct, and, as the Way to both, a constant Worshipper of thee, in Public and Private.

Give me such a Portion of Favour in the World, as thou seekest best to suit the State of my Soul, for the Encouragement and Enlargement of all those good Graces thou inspirest; and in all Difficulties and Dangers, stretch forth thy right Hand to help and defend me: Let this World ever minister to the World that is to come; and passing through Things Temporal, may I apply them to the obtaining of Things Eternal.

This Day, O Lord, let me live to Thee, and, mindful of my Mortality, be fitter to die, the longer I live.—In the Lord Jesus is my Hope, my Confidence, the Redeemer and Lover of Souls. To whom, with the Father and the Holy Spirit, be ascribed by me, and all the Host of Worshipers in Heaven and Earth, all Honour, Might, Majesty, and Dominion, henceforth and evermore. *Amen.*
Our Father, &c.

An Evening Prayer for a Person in private.

O Lord God, whose good Providence has conducted me to the Close of this Day, I here present myself before Thee to express my Gratitude for thy innumerable Mercies. My Soul desires to praise Thee for those inestimable Blessings, both temporal and spiritual, thou hast graciously bestowed

upon me, throughout the whole Course of my Life; [*particularly*] O continue forth unto me thy loving Kindness, and with thy Mercies never fail to impress a lively and grateful Sense of them upon my Heart! Teach me the right Use of all those Blessings thou reachest out unto me; and instruct me in the divine Skill of improving all Occurrences on Earth to my greater Happiness in Heaven. However my worldly Circumstances shall be ordered, suffer me not, I beseech Thee, to neglect my spiritual Interest. Let my Soul be my especial Care; and teach me to value its Welfare above a World offered in Exchange. Let no Sin prevail over me, no vicious Habit take hold upon me. Let me gradually overcome every inordinate Act, every single Deviation, from the Rule of thy Commandments, and fill my Mind with a Horror of Sin greater than Death. Let that which Jesus died to atone for, the Love of which forfeits Heaven, and plunges the Soul into the Depths and Torments of Hell, be ever detestable in my Sight. For my Security from Sin, be pleased, O Lord, to quicken me in a progressive Course of Holiness, that Day unto Day may add Improvement, and the Number of my Infirmities may be continually diminishing. Let me not stand idle, lest I invite the Tempter to employ me. But as thou protectest me from his Snares, so also promote my Advances in thy Service. Suffer not, O Lord, my Remorse, my sincere Contrition and humble Reliance on Christ, to be in vain. Pardon the Offences I lament, and desire by thy Grace to forsake; and let not the Sins that do most easily beset me, any longer restrain my Ardour in running the Race that is set before me. On Jesus Christ, the great Sacrifice for the Sins of the whole World, I wholly rely for the Acceptance of these Prayers and Praises; in Confidence of whose Mercy

I now

I now commit my Body and Soul to the Bed of Slumber, uncertain whether I shall ever awake to the Light of this World; but assured that whether I sleep or awake, I am ever under thy Protection, and hoping, through thy unspeakable Goodness, to arise at length by a glorious Resurrection to Immortal Life, through the same Jesus Christ our Lord, in whose perfect Form of Words I conclude these my imperfect Devotions in Behalf of myself and of all Mankind. *Our Father, &c.*

"I believe it may be laid down as a certain Fact, (says
"an eminent Physician) that no Master or Mistress of
"a Family can have a *true* Concern for Religion, or
"be a Child of God, who does not take Care to wor-
"ship God by *Family Prayer*. Let the Observation of
"the Fact determine." *Hartley's Observations on Man*,
Vol. II. p. 336.

A Morning Prayer for a Family.

GIVE Ear to our Words, O Lord, consider our Meditation, hearken unto the Voice of our Cry, our King and our God; for unto thee will we pray. Our Voice shalt thou hear in the Morning, O Lord; in the Morning will we direct our Prayers unto thee, and will look up.

O Almighty God, the great Creator and Sovereign Lord of Heaven and Earth! Father of Lights, who dwellest in the Light which no Man can approach unto, and yet humblest thyself to behold the Things that are in Heaven and Earth, accept, we most humbly beseech thee, this our unfeigned Sacrifice of Praise and Thanksgiving for all thy Mercies; for giving us Life and Breath, and

all Things that pertain unto Life and Godliness; for preserving us from Accidents this Night past; for giving us refreshing Sleep, and for lightening our Eyes that we have not slept in Death: "We laid ourselves down and slept; We awaked, for the Lord sustained us." But above all, we desire, O Lord, from the inmost Recesses of our Souls, to praise and adore thy great Goodness, that thou hast "begotten us again unto a lively Hope by the Death and Resurrection of Jesus Christ;" that instead of leaving us in Darkness and the Shadow of Death, thou hast given us good Tidings of great Joy. hast translated us into the Kingdom of thy dear Son, and hast made us Partakers of the Aids and Graces of the Holy Ghost. We thank Thee for the frequent Opportunities thou dost afford us to think upon our Duty, and to fit our Souls for eternal Glory; and that notwithstanding our Abuse of thy Patience, thou hast still given us this Day to "work out our Salvation with Fear and Trembling." For these signal Favours, for thy "exceeding great and precious Promises, will we sing of thy Power, and praise thy Mercies be- times in the Morning; we will give Thanks unto thee; thy Praise shall ever be in our Mouths: We will be glad and rejoice in thee; yea, our Songs will we make of thy Name, O thou most Highest!"

We acknowledge, O Lord, that we are not worthy of the least of all thy Mercies, because of the ungrateful Returns we have made for them; and because we have so little regarded that abundant Goodness, which was so graciously intended by thee to lead us to Repentance. Pardon, O merciful God, our former Ingratitude; and grant that for the future we may have so lively a Sense of thy Goodness, and Forbearance, and Long-suffering,

as may effectually engage us “to lay aside every
“Weight, and the Sin which doth so easily beset
“us, and run with Patience the Race that is set
“before us.—O strengthen us with Might by
“thy Holy Spirit in the inner Man,” to subdue
our evil and corrupt Inclinations, and, denying
ourselves, to go on chearfully and without Inter-
ruption in the narrow Paths of Virtue and Religion.
We know, O Lord, that “it is good for us to
“hold ourselves fast by God, and to put our Trust
“in the Lord God;” nay, that it is our only
Happiness: This we believe, O help thou our
Unbelief!

O let us, “hear thy Loving-kindness in the
“Morning, for in thee is our Trust; shew thou
“us the Way that we should walk in, for we lift
“up Souls unto thee. Feed us with Food con-
“venient for us: Preserve our going out and our
“coming in:” Give thy holy Angels charge over
us to keep us in all our Ways. Give us such a
Measure of Health as thou seekest most fit for us:
Enable us to be diligent in the Duties of our Call-
ing: “Prosper thou the Work of our Hands upon
“us, O prosper thou our handy Work.” Grant
that we may always “keep our Tongues from
“Evil, and our Lips that they speak no Guile;”
and may “put on, as the Elect of God, Bowels
“of Mercy, Kindness, Humbleness of Mind,
“Meekness, Long-suffering, forbearing and for-
“giving one another.” May we of this Family espe-
cially, in the regular and uniform Discharge of our
respective Duties, ever be at Peace among ourselves:
May we seek the Things that make for our Peace,
that the God of Love and Peace may be with us.
—And let the awful Consideration of the great and
terrible Day of the Lord, when God shall judge
the Secrets of Men by Jesus Christ, so influence our
Thoughts,

Thoughts, Words, and Actions, so incline us to eschew our own Wickedness, and to take heed to our Ways, that we may be accounted worthy to stand before the Son of Man, and receive that great Reward which he shall bestow on them that diligently seek him.

“Hear us, O Lord, for thy Loving-kindness is comfortable: Turn thou unto us, according to “the Multitude of thy Mercies;” and grant our Desires and Petitions, not according to our Deserts, not according to our cold Way of asking, but according to our great Wants, and thine infinitely rich Mercy in Christ Jesus our Lord: In whose Name and Words, in behalf ourselves and of all our Friends, and of all thy Servants, we most humbly and heartily pray;—*Our Father, &c.*

[*On Sundays, the following Paragraph may be added.*]

And now we are going to the Place of thy public Worship, let thy Holy Spirit assist us in the Duty we are about to perform, and make us serious, attentive, and devout. Give us Grace to join in the Prayers and Praises of thy Church, with fervent and heavenly Affections; and grant that we may hear thy Word with great Humility, and with a full Resolution to do our Duty. Let us ever esteem it our Privilege and Happiness to have a Day of Rest set apart for thy Service, and the Concerns of our immortal Souls; and let us employ it to all those holy Purposes thou hast appointed, whereby we may be the better fitted and prepared to celebrate that Sabbath of everlasting Rest, which thou hast reserved for us hereafter, through Jesus Christ our Lord. *Amen.*

Then read the Collect for the Day, and that for all Conditions of Men, out of the Book of Common Prayer.

Suitable to the Lord's Supper. 129

Prayer; and the two last Prayers in the Daily Service, namely, Almighty God who hast given us Grace, &c. The Grace of our Lord Jesus Christ, &c.

An Evening Prayer for a Family.

GREAT and glorious Lord God, thou high and lofty One that inhabitest Eternity; we pray thee to look down from Heaven, the Habitation of thy Holiness and of thy Glory, with an Eye of Pity and Compassion upon us vile and sinful Creatures: Have Mercy upon us, O Lord, after thy great Goodness, and for the Sake of thy beloved Son in whom thou art well pleased, forgive our past Sins and Follies, which are more than we can number, and the Punishment due to them greater than we can bear. Work in us, we humbly beseech thee, a sincere Contrition for, and a perfect Hatred of, our Offences; and let us not daily confess, and yet as daily repeat them; but give us Grace effectually to refrain from every evil Way, and turn ourselves sincerely to thee the Lord our God, our great and unwearied Benefactor, in whom we live, move, and have our Being here, and upon whose Mercy alone we depend for consummate Happiness, in that Eternity towards which we are hastening.

Suffer us not, O merciful God, to fall into a careless and unconcerned State of Mind, into Coldness and Indifference about the Things which belong unto our everlasting *Peace*; but grant, O Lord, that we may continually have engraven in our Hearts, a deep Sense of the inestimable Value of the Prize that is set before us; and be thoroughly convinced that all our Pains, all our Industry, and
all

all our Might, ought to be exerted, in Co-operation with thy Grace, to make us Partakers of that inconceivable and eternal Blessing.

O God, whose Providence watches over us for Good: O thou Shepherd of *Israel*, who "neither slumberest nor sleepest, defend us under thy Wings, and let us be safe under thy Feathers." Keep us, we humbly pray thee, from all evil and mischief, and from the Dread and Fear of them. Refresh us with comfortable Rest and Sleep, which may the better fit us for the Duties of the Day following. "We will lay ourselves down in Peace, and take our Rest, (trusting in thy Mercy, O Lord God Omnipotent) for it is thou Lord only that makest us dwell in Safety."—And since we dwell in "these Houses of Clay whose Foundation is in the Dust," make us ever mindful of that Time when we shall lie down in the Grave; and because we know not the Hour of the Son of Man, give us Grace, that that Day may never come upon us unawares, but that we may be always ready, like unto Men waiting for their Lord; that "whether we live, we may live unto the Lord, or whether we die, we may die unto the Lord, that whether we live or die, we may be the Lord's."

[*Here, if Time permits, is to come in the general Intercession, p. 97.*]

Accept, O Father of Mercies, and God of all Comfort, our unfeigned Thanks for thy manifold Mercies vouchsafed unto us: For our Life and Understanding; our Food and Raiment; our Health and Strength; and all other Things, which thou givest us richly to enjoy. We thank thee that we have dwelt this Day "beneath the Defence of the most High, and abode under the Shadow of the Almighty,"

"Almighty," by being preserved from those Calamities to which these poor frail mortal Bodies of ours are continually liable, and from those Punishments which are the just Rewards of our Sins. One Day telleth another, and one Night certifieth another, that thy tender Mercies are over all thy Works. What shall we render unto the Lord for all his Benefits?—O grant that the Sense of thy Goodness may lead us to Repentance; and that we not only offer thee Thanks and Praise, but also order our Conversation aright, by walking "in Holiness and Righteousness before thee all the Days of our Life;" that we may at the last see the Salvation of God, for the Sake of Jesus Christ our Lord, (the Fountain and Foundation of all thy Mercies) for whom above all we desire to bless and praise thee, and in whose most blessed Name and Words we farther call upon thee, saying, *Our Father, &c.*

[*Add this Paragraph on Sundays.*]

O God, we beseech thee mercifully to receive those Prayers which we have this Day offered up to thee in the public Congregation; and have Compassion upon our Infirmities; that our Blindness and Unworthiness may not deprive us of the Blessings we have prayed for. And grant, we beseech thee, that we may in such wise, mark, learn, and inwardly digest what we have this Day heard or read, that by Patience and Comfort of thy holy Word, we may embrace and ever hold fast the blessed Hope of everlasting Life, which thou hast given us in thy Son our Saviour, Jesus Christ.
Amen.

The ALMIGHTY GOD, who is a strong Tower and Castle, a Shield and Buckler to all them trust
in

in him, to whom all Things in Heaven, in Earth, and under the Earth do bow and obey, be now and evermore our Defence and Refuge.

Unto God's gracious Mercy and Protection we most humbly commit ourselves. "The Lord
" bless us and keep us : The Lord lift up his coun-
" tenance upon us, and give us Peace," both now and evermore. *Amen.*



F I N I S.

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THE
Reasonable Communicant:
OR, AN
EXPLANATION
Of the DOCTRINE of the
SACRAMENT
OF THE
LORD'S SUPPER,
In all its Parts, from the
COMMUNION SERVICE.

In a DISCOURSE between a
Minister and one of his *Parishioners*.

By *W. FLEETWOOD*, D. D.
Late Lord Bishop of ELY.

The TWENTY-THIRD EDITION.

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T H E
P R E F A C E.

HAVING been often called upon, both by my Office, and the Rules of Charity, to assist good People, who were willing to understand and to do their Duty, in their Preparation for the Sacrament, I never failed of explaining the latter Part of the Church Catechism, which relates to the Lord's Supper, by the Communion Service, and recommending it to their frequent Reading, and most serious Meditation; as well knowing that it contained the Whole of what the Church of England requires from her Communicants, both to understand and practise: And being moreover assured, that whoever will speak on this Subject with Authority and Certainty, must speak from thence; it being the public and allowed Explanation of that Doctrine, and the very Standard by which all other Explanations are to be measured, and accordingly to be either admitted or rejected.

To save myself the Labour of very frequently repeating these Things, I thought of putting them

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them together, in as short and plain a Method as I could, and Printing them, that I might have them to offer easily to such as should think fit to advise with me on these Occasions.

Whilst I was thus digesting these Things, and putting them in Order, there occurred to my Mind (and naturally, I thought) some few Particulars, which, although they are not absolutely necessary to the Understanding the Doctrine of the Sacrament, yet I believed they might prove useful to some sort of Christians; and therefore I thought it not unreasonable to inter-mix them in their proper Places; having found in the Course of my Experience, that many People had made the same Objections, and asked the same Questions; and therefore that others also might be glad enough to find such Answers and Solutions as are here given.

The Reader will, undoubtedly, find this little Book to differ from many that are written on the same Subject; and it would be strange if it should not, for they differ much from one another. But I still refer to the Standard in all Things where that speaks: And where that is silent, I refer to the Reasonableness of what is said by me; having had my Eye continually upon the Holy Scriptures, and not being destitute of Authorities for most Particulars, if there had been either need or use of producing them.

Some, it is likely, will conclude, I have made the Duty seem too easy, and thereby have encouraged

The P R E F A C E.

v

couraged both the Careless and the Over-busy People of the World, to come to the Lord's Table with less Preparation than otherwise they would have done. To these People I only say, that I intended nothing like it, and have no Reason to think that any such Thing will follow: Men, I hope, will always come to the Sacrament with a true penitent Heart and lively Faith, and then I am sure they will come Worthily. And the easier this is to be done, it is so much the better, certainly. He who represents a general Duty difficult, does his Master neither Honour nor Service; but discourages many from attempting to perform it, who would both attempt it, and perform it, were it but represented easy in any Measure. And it is demonstrable, that no Duty suffers more, on this Account, than that of coming to the Lord's Table; Abundance of People not daring to approach it, for the imaginary Difficulties they think attend it, to One who comes with light and mean Apprehensions of it. However, he who represents Things fairly, can neither be said to make the Duty easy nor difficult, but to shew it as he finds it.

I have not adventured to subjoin any Devotions, Prayers, or Meditations, to this little Book; as well because I intended it not for the Church, but the Closet; as also because there is such Plenty of Books of that Kind, as may very well spare any one else that Labour: The Generality, indeed, of Writers on this Subject,

vi The P R E F A C E.

having rather made it their Business to raise the Devotion, than inform and settle the Understanding of their Communicants; in which Thing I found no manner of need to follow them.

The Instructions at the End, or Rules of Behaviour during the Solemnity, are to recommend themselves to the Reader by their pure Reasonableness and Fitness; for there is no Authority besides the Rubric, in such Matters, that can enjoin any Thing. But I have always thought, that nothing external could be more edifying and useful on these Occasions, than a grave, discreet, and proper Carriage; and have therefore insisted much on some such Particulars, as I thought would be most serviceable to that Purpose. For, the Truth of it is, we are such weak and imperfect Creatures, that very little Matters confuse our Attention, disturb our Prayers, and strangely discompose our Minds, in the midst of our most serious Performances; and therefore every one is to be careful, that he neither disorder himself, or Neighbour, by any thing absurd, unusual, or indecent.

Having given the Reader an Account of these Things, I must desire him, in any doubtful Case, not to take my bare Word, but to consult some faithful and discreet Spiritual Guide upon the Matter, that he may either see Reason to alter his Judgment quite, or stand the more confirmed in it.

THE

T H E

Reasonable Communicant.

Parishioner.

I HAVE, SIR, thought upon your last Words, "That it behoved every Christian of Age and Understanding to come to the LORD'S SUPPER, or to provide themselves with such an Excuse as they think will satisfy CHRIST the Judge, when He shall ask them at the Last Day, Why they did not comply with that Command of his, the Night before he died, to *Do this in Remembrance of him?*" And the more I think upon it, the less able I am to find out any such Excuse as, I believe, will satisfy that Judge. And therefore I resolve to lose no more Time in looking out for an Excuse of my Neglect and Disobedience, but to set about what I believe my Duty, and make Excuses needless. I am indeed of Age more than sufficient, but being of a slow Understanding, and of a very mean Capacity, though

3 *The Reasonable Communicant.*

I have read much upon this Subject, I entreat You, in your Instructions, to consider me as one very ignorant, and bringing nothing with me, but a Desire to learn, and do what I am bound to do.

Minister. I am very glad it hath pleased God to bring to your Mind what I said, and to inspire you with so wholesome a Resolution as this of setting about your Duty is. Assure yourself, you would have lived and died without Excuse, had you neglected it. For, this Command of CHRIST being given to none but the Apostles in Person, will either oblige none else, or necessarily take in all Christians of Age and Understanding: And that the Apostles understood it to oblige all other Christians, as well as themselves, appears from the Practice immediately following, (which is always the best Expounder of a Law) which was, that the Apostles and other Christians met together in Religious Assemblies, and partook alike of the Lord's Supper. And that this was the Custom of the Churches, where the Apostles were not present, appears from the History of the *Corinthians* abusing this Sacrament, *1 Cor.* chap. xi. as also from the Argument which *St. Paul*, from the Christians communicating in Bread and Wine, frames, *1 Cor.* x. in order to deter them from eating Things offered to *Ido's*. Now this Communicating being made,
by

by St. Paul, in that Argument, a Badge of their belonging to CHRIST, as the Eating Things offered to Idols was the Token of an Idolater, it is plain he supposes all Christians obliged, at Time and Place convenient, to communicate. And if it had not been, in his Time, the *Custom* for Christians to come to the Lord's Table, his Argument had had no Force at all in the tenth Chapter. And if it had not been their *Duty* to come to the Sacrament, he would not in the eleventh Chapter have reprov'd them for coming in so irreverent and disorderly a Manner, but have forbidden their coming at all; for why should they commemorate CHRIST's Death *unworthily*, and to their great Peril, since there was no Obligation on them to commemorate it at all? Since therefore he bids them *examine themselves*, and come, he knows it absolutely necessary that they should come; and this Necessity could only arise from CHRIST's Command given to the Apostles at his last Supper, and repeated to St. Paul himself by CHRIST: From all which you may see that all Christians are certainly obliged to come to the Lord's Table; and that no one should exempt himself from obeying this Command, whom CHRIST hath not exempted: Let them therefore look well to it, who seldom or never partake of the Lord's Supper. God be thanked, this will be no longer

your Fault: And I dare say, it must have been a Trouble to you to have been negligent so long. As to the Instructions you require, I know it is my Duty to do you all the Service I can in that Particular; but what I shall give you, will be none of *Mine*, but the *Church's* of which you are a Member. I do not think I have Authority enough to say much, of my own Head, in this great Matter; nor will you be any Loser by that; for the Church will say enough, and what it says will be authentical, and of great Weight; which is more than I can promise of any private Man, any further than he agrees with the Church in her public Offices. And, for your Understanding, I would not have you distrust it overmuch, for the Matter we are upon requires no Subtilty or fine Parts; as you may well imagine, when you consider, that this Command of coming to the Lord's Table obliges *all* Christians, High and Low, Rich and Poor, Learned and Ignorant; and therefore must needs be plain and easy to the meanest Capacities. If therefore you shall know, First, *What a Sacrament is*. Secondly, *Why the Sacrament of the Lord's Supper was ordained*. Thirdly, *What are the Benefits whereof we are made Partakers thereby*. And lastly, *What is required of them who come to the Lord's Supper*; you will know all that you need to know, and all that the Church

Church requires of you. And this you are to learn from the *Church Catechism*, and the *Communion Service*; which, as it is the plainest and the easiest, so it is, doubtless, the safest Method of Instruction, and what you may most depend upon.

Par. I see a great deal of Reason in what you say, and a great deal of Security in following the Church's Directions, and will therefore seek for no other Help, for Information of my Judgment and Understanding; though I may, perhaps, have recourse to other Helps for expressing my Wants in Prayer, and raising my Devotion.—Let me therefore know, first, “What you mean by “the Word *Sacrament*?”

Min. “I mean, an outward and visible Sign of an inward and spiritual Grace, given unto us; ordained by CHRIST Himself, as a Means whereby we receive the same, and a Pledge to assure us thereof.” So that there are two Parts in a Sacrament, an outward and visible Sign, something that you can see, and something signified, which you cannot see, that is to say, an inward and spiritual Grace, which God gives to us. And this outward and visible Sign is instituted and ordained by CHRIST Himself, as a Means by which we receive this inward and spiritual Grace; it is the Instrument, or Conduit, through which the Grace of God is con-

veyed and derived to the Souls of Men. And moreover, this outward and visible Sign is *as a Pledge* to assure us of that inward Grace: that is to say, we are as sure to receive this inward and spiritual Grace, if qualified as CHRIST requires, as we receive the outward and visible Sign. And, since it is the same CHRIST, who instituted the outward Sign, who is to bestow this inward Grace, the duly partaking of the outward Sign must needs be as a *Pledge* to assure us, that we shall receive that inward and spiritual Grace. Thus, for Instance, in the Sacrament of Baptism there are two Things, First, “The outward and visible Sign, or Form, which is Water, wherein the Person is baptized, in the Name of the Father, Son, and Holy Ghost,” instituted by CHRIST. Secondly, “The inward and spiritual Grace, which is a Death unto Sin, and a new Birth unto Righteousness; for being by Nature born in Sin, and the Children of Wrath, we are, *by being baptized*, made the Children of Grace.” Here the outward and visible Sign, or the being baptized in Water, in the Form prescribed, is *the Means* by which the Party baptized (if rightly qualified by Faith and Repentance) receives the Grace of having his Sins forgiven, and of being adopted one of God’s Children. And his being thus baptized, is

as a *Pledge* to assure him of receiving the Forgiveness of his Sins, and being made a Child of God, and Partaker of all the Grace and Favour that belongs to the Relation of a Son.

Par. But may I not here enquire, Whether the *Death unto Sin*, and *new Birth unto Righteousness*, before mentioned, do not intimate the Conditions upon *Man's Part*, on which He enters into Covenant with God in Baptism?

Min. Every one indeed, who is baptized, does thereby engage and stipulate to die to Sin, and to live to God; that is, to cease from Sin, and live a Life of Righteousness. But the Grace of Baptism, is something bestowed and promised by God on his Part, and therefore a *Death unto Sin*, does here signify the Pardon of past Sins to him who is duly baptized, and a *new Birth unto Righteousness*, is the Promise of God's Grace to assist the Baptized in living righteously for the Time to come. For every one who is duly qualified, by Faith and Repentance, to come to Baptism, and is duly baptized in the Matter and Manner prescribed by CHRIST, is actually forgiven all his past Sins, and in a State of Grace, and regenerated by the Holy Spirit. And yet, after Baptism, he is also obliged to die to Sin, and to live to God; *to crucify the old Man, continually*

14 *The Reasonable Communicant.*

to mortify all his evil and corrupt Affections, and daily to proceed in all Virtue and Godliness of living. We are by Nature born in Sin, and Children of Wrath, that is, under God's Displeasure; but being baptized, we are made Children of Grace; that is, our past Sins are forgiven, and we are put under God's Favour, and we engage in that Covenant to continue so; which cannot be, but by dying to Sin, and living to Righteousness, for the Time to come; which, without God's Grace, cannot be done by any of us.

Par. I am very well satisfied with what is said; and, if you please, would now come to the Sacrament of the Lord's Supper, in which, I suppose, there must be also two Things; the outward and visible Sign, and the inward and spiritual Grace, the Thing signified. "What is the outward Part, *therefore*, or Sign of the Lord's Supper?"

Min. "Bread and Wine, which the LORD hath commanded to be received;" that is, to be eaten and drank by all such as come to his Table.

Par. "What is the inward Part, or Thing signified by this Bread and Wine?"

Min. "The Body and Blood of CHRIST, which are verily and indeed taken and received by the Faithful in the Lord's Supper."

Par.

Par. I can easily understand, that the Bread broken should signify the Body of CHRIST broken on the Cross; and that the Wine poured out, should signify the Blood of CHRIST, shed at his Crucifixion: But in good Truth, I cannot comprehend how this Body and Blood should be “ verily and indeed taken and received by the Faithful in the Lord’s Supper:” Those Words sound as if we were to eat the Natural Body, and drink the Natural Blood of CHRIST: I tell you, Sir, these Words puzzle all plain People; what must I do with them, and how must I understand them?

Min. The Church of *England*, in the last Rubrick of the Communion-Service, declares, that “ the Natural Body and Blood of CHRIST are in Heaven, and not here; “ it being against the Truth of CHRIST’s “ Natural Body to be, at one Time, in more “ Places than one.” And therefore must declare, that we cannot eat and drink CHRIST’s Natural Body and Blood in the Sacrament; so that the Real Presence, maintained by the Church of *England*, is not the Presence of CHRIST’s Natural Body, but of his Spiritual and Mystical one; that is, a Real Presence of CHRIST’s invisible Power and Grace, so in and with the Elements of Bread and Wine, as to convey Spiritual and Real Effects to the Souls of such as duly receive them; as
the

the Church is called the Body of CHRIST, because of his Spirit quickning and enlivening the Souls of Believers. And so the Church of CHRIST did heretofore pray, in the Prayer of Consecration, "That the Spirit of GOD coming down upon the Elements of Bread and Wine, might make them the Body and Blood of CHRIST, so that they who received them might be filled with the Grace of his Spirit." Now the closest and the nearest Union of the Spirit of GOD with the Elements of Bread and Wine, that can be imagined, can never make them the Natural Body and Blood of CHRIST: (For if there be but one Natural Body of CHRIST, nothing else can be that Body :) But the Descent of GOD's Spirit upon, and Union with the Bread and Wine, may make those Elements as communicative of the Grace of CHRIST, and of the Efficacy of his Spirit, as his Natural Body was, whilst he lived upon the Earth: And this is what the Church requested in that Form of Prayer.

Par. What therefore would you have me believe distinctly of this Matter?

Min. That after the Consecration, such a Divine Power and Efficacy doth accompany the Holy Sacrament, as makes the Bread and Wine become the Spiritual and Mystical Body of CHRIST. And to assure yourself that the Church of *England* knows no Corporal Presence,

sence, nor any Change of the Bread and Wine into the Natural Body and Blood of CHRIST, you may observe, that in the First Exhortation of the Communion Service, she tells us, "That God did not only give his Son JESUS CHRIST to die for us, but also to be our Spiritual Food and Sustenance in that Holy Sacrament." Now Spiritual Food and Sustenance is, doubtless, the Food and Sustenance of the Spirit; because, when it is asked in the Catechism, "What are the Benefits whereof we are made Partakers by this Sacrament?" The Answer is, "The Strengthening and Refreshing of our Souls, by the Body and Blood of CHRIST, as our Bodies are by the Bread and Wine:" Whereas, if the Natural Body of CHRIST were in the Sacrament, what should hinder it from being as much the Natural Food and Sustenance of our Bodies, as any other Meat and Drink in the World; and so, in the Third Exhortation, we are told, That, "if with a true penitent Heart, and lively Faith, we receive that Holy Sacrament, then we Spiritually eat the Flesh of CHRIST, and drink his Blood." Now, to eat and drink Spiritually, is a figurative Expression, and signifies, "the Feeding upon CHRIST's Body with our Heart, by Faith;" and so the Church explains it, when the Minister delivers the Bread to the Communicant, as
you

you may see in that Place. We are therefore as verily and indeed filled with the Grace of **CHRIST'S** Spirit, by duly receiving these Elements, which he calls his Body and Blood, as we should be by eating and drinking his Natural Flesh and Blood. He calls the Bread and Wine his Body and Blood, and he makes them so to all spiritual Intents and Purposes. And farther than this, there is, I think, no going, consistently with the Declarations of the Church of *England*, both in the Office of Communion, and after it. To say the Bread and Wine, after Consecration, become the True Natural Body and Blood of **CHRIST**, is to destroy the very Nature of the Sacrament, and to make the Sign to be the Thing signified; for if the Bread and Wine be transubstantiated into the Body and Blood of **CHRIST**, then is the Sign lost, because there is no Bread nor Wine remaining: Which is not only contrary to Sense, but to the Definition of a Sacrament, which is made up of an outward and visible Sign, as well as of an inward and spiritual Grace. As therefore, in the Sacrament of Baptism, the Water remains still True and Natural Water, after its Sanctification to the mystical Washing away of Sin, so do the Elements of Bread and Wine remain still True and Natural Bread and Wine, after the Consecration of them, to the End and Use appointed by **CHRIST** our Saviour.

But

But as in Baptism the Water, when sanctified to that peculiar Use, and used in the Manner prescribed by CHRIST, differs from other common Water, in that it is made, by CHRIST's Blessing and Appointment, the Instrument and Means by which he conveys Forgiveness of Sins past to the truly faithful Penitent, and regenerates him to Newness of Life, for the Time to come; so in the Sacrament of the LORD's Supper, the Elements of Bread and Wine, after Consecration, differ from other Bread and Wine, in that they are called the Body and Blood of CHRIST, and are the Means and Instruments by which CHRIST conveys the Grace of his Spirit to the worthy Communicant. And be assured, my Friend, that you can be no Loser by this; for Bread and Wine (or any thing else which it had pleased CHRIST to have chosen) may, by the Blessing and Appointment of God, be as communicative of Grace, as the true Natural Flesh and Blood of CHRIST itself can be: For even that (if you could indeed eat it with your Teeth) would no more communicate Grace, or any Blessing to the Receiver, without such Institution and Appointment of God, than any other Food in the World that you can eat.

Par. The Sacraments, therefore, being Matters of meer Institution and Appointment, I am concerned to know no more, either what they are, or how they operate, than it hath pleased

pleased GOD to reveal in the Holy Scriptures. And it will be sufficient, you say, to believe, that the consecrated Elements are both called, and made, the Body and Blood of CHRIST, so verily and indeed, to all Spiritual Intents and Purposes, as to convey to the faithful Receiver whatever Grace and Blessing CHRIST hath annexed to the due Performance of these Holy Rites. It is now time to ask, "Why was the Sacrament of the LORD's Supper ordained?"

Min. "For the continual Remembrance of the Sacrifice of CHRIST's Death, and of the Benefits which we receive thereby."

Par. I suppose then, that at this Time we are more especially to remember, that CHRIST died for our Sins; and that the Bread, which signifies his Body, and the Wine his Blood, do put us in mind that his Body and Blood were broken and shed for us upon the Cross. This is a very easy Thing, is there any thing else in it?

Min. No, nothing else. CHRIST, when he instituted this Sacrament, said only, "Do this in Remembrance of Me:" So all the Evangelists tell us, and mention no other End of this Institution. And so St. Paul, repeating what CHRIST said to himself, 1 Cor. xi. 24, 25. tells us,—that of the Bread, he said,—"Take, eat, this is my Body, which is broken for you, this do in Remembrance
" of

“ of Me.” And of the Cup,—“ This do ye,
“ as oft as ye drink it, in Remembrance of
“ Me.” And then explains himself in the
Verse following, after this manner, “ For as
“ oft as ye eat this Bread, and drink this Cup,
“ ye do shew the LORD’s Death till he come.”
And after this, it will be no wonder if the
Church of *England* neither declares nor inti-
mates any other End or Use of the Institution
of the Sacrament, than “ The Commemora-
“ tion of CHRIST’s Death;” for how should
any one know the Will of CHRIST but by his
Words? and what they are, you have seen:
But now attend to what the Church says: 1st,
In the First Exhortation before the Commu-
nion-Office; “ On *such a Day* (says her Officer)
“ I purpose, by GOD’s Assistance, to admi-
“ nister to all such as shall be religiously and
“ devoutly disposed, the most comfortable Sa-
“ crament of the Body and Blood of CHRIST,
“ to be by them received, in Remembrance
“ of his meritorious Cross and Passion; where-
“ by alone we obtain Remission of our Sins,
“ and are made Partakers of the Kingdom of
“ Heaven.” Then in the Second Exhorta-
tion: “ And as the Son of GOD did vouch-
“ safe to yield up his Soul by Death upon the
“ Cross, for your Salvation, so it is your Duty
“ to receive the Communion, in Remem-
“ brance of the Sacrifice of his Death, as he
“ himself hath commanded.” And in the
Third

Third Exhortation, thus; “ And to the End
 “ that we should always remember the ex-
 “ ceeding great Love of our Master and only
 “ Saviour JESUS CHRIST, thus dying for us,
 “ and the innumerable Benefits which by his
 “ precious Blood shedding he hath obtained
 “ to us, he hath instituted and ordained Holy
 “ Mysteries, as Pledges of his Love, and for
 “ a continual Remembrance of his Death, to
 “ our great and endless Comfort.” And so
 in the Prayer of Consecration;—“ Who did
 “ institute, and in his Holy Gospel command
 “ us to continue a perpetual Memory of that
 “ his precious Death, until his coming again.”
 And three or four Lines after;—“ According
 “ to thy Son, our Saviour JESUS CHRIST’s
 “ holy Institution, in Remembrance of his
 “ Death and Passion.” And when the Mini-
 ster delivers the Bread to each Communicant,
 he says, “ Take, and eat this, in Remem-
 “ brance that CHRIST died for thee.” And
 of the Cup, “ Drink this, in Remembrance
 “ that CHRIST’s Blood was shed for thee.”

Par. Since then the Scriptures, the Church
 Catechism, and the Communion-Office, speak
 of no other End of CHRIST’s instituting the
 Sacrament, than for the Remembrance of his
 Death; I need not be concerned either to en-
 quire after any other End, or to believe there
 is any other, whatever private People may
 offer in their Discourses on this Subject.

Min. You take me right: There is no other End declared by CHRIST, nor by the Church of *England*, of the Institution of the Sacrament, than to come to his Table, to take and eat Bread and drink Wine (made to the faithful Receiver CHRIST's Body and Blood) in Remembrance of CHRIST's Death and Sufferings: But this must not hinder you from doing all that is previously necessary to qualify you to commemorate his precious Death *worthily*.

Par. That I apprehend: Nor must I commemorate this Death, barely as the Death of CHRIST, but as He was a *Sacrifice for Sin*; that is, if I understand it right, his Life was offered up to GOD, upon the Cross, for the Expiation of the Sins of the World, and for the Atonement of GOD's Anger; just as the Lives of Beasts were, under the *Mosaical* Dispensation, offered for the Expiation of such and such Offences, upon which the Party offending was acquitted of whatever Legal Guilt he had contracted. When therefore I commemorate the Death of CHRIST, I must remember, not only that He died, but that his Life was offered up to GOD a *Sacrifice*; and was accepted of him, for the Sins of the whole World. This the Scripture assures us of, in many Places; and this the Church expresses in the Prayer of Consecration thus: "That God, of his
" tender Mercy, gave his only Son Jesus
" CHRIST, to suffer Death upon the Cross, for
" our

“ our Redemption; who made there (by his
 “ one Oblation of himself once offered) a
 “ full, perfect, and sufficient Sacrifice, Obla-
 “ tion, and Satisfaction, for the Sins of the
 “ whole World.” This I understand, by
 commemorating CHRIST’S Death as a Sacri-
 fice, or the Sacrifice of CHRIST’S Death; and
 I hope this is sufficient; for I do not care in
 how small a Compass my Belief lies, pro-
 vided it be *all that is truly Necessary*.

Min. You have read the Communion Ser-
 vice well, and made good Use of it; and
 indeed you need to go no farther: For all
 you have to do, is to remember and believe,
 that CHRIST died, and that his Life was of-
 fered up a Sacrifice to God, for the Forgive-
 ness of the Sins of all the World, and was
 sufficient for that Purpose.

Par. “ But what are the Benefits whereof
 “ we are made Partakers by receiving this
 “ Sacrament?” For though I come to it, be-
 cause commanded, and do there (as I am
 also bid) commemorate the Sacrifice of
 CHRIST’S Death, yet what Advantage is it
 so to commemorate CHRIST’S Death?

Min. The Benefits of CHRIST’S Death are
 numberless and inestimable; it is the Foun-
 tain and Foundation of all God’s Mercies,
 which he either bestows on Men in this
 Life, or promises in the other. And doubt-
 less, the Benefits of duly commemorating his
 Death

Death are also very great; and therefore the Church's Answer to this Question is,—“ The
“ Strengthening and Refreshing of our Souls
“ by the Body and Blood of CHRIST, as our
“ Bodies are by the Bread and Wine.” The
Death of CHRIST, is as much the Life of the
Soul, as Bread and Wine are the Life and
Sustenance of the Body. Bread, you know,
is the Staff of Life, and Wine is that which
cheareth the Heart of Man, and supporteth
his Spirit; and they are put here to signify
the whole Sustenance of Man's Life: As there-
fore a Man's Body cannot be supported and
maintained with Strength and Vigour, with-
out the Sustenance of Bread and Wine; so
does the Life of the Soul consist in Faith on
the SON of GOD, and would without it languish
away and die. These, you see, are figurative
Expressions, and must be so by reason the Soul
cannot properly be said either to *eat* or *drink*.
But it is easy enough to understand, that as
Man's Body lives by Meat and Drink, so does
his Soul by Faith in GOD, and Hope in his
Promises; and that, as when the Body is faint
and languishing, it is supported and revived
by Bread and Wine; so is the Soul of a poor
penitent Offender (when fainting under the
Weight of its Guilt) strengthened, refreshed,
and quickened again to Life, by remembering
what CHRIST has suffered for his Sake, how
he died to redeem his Soul, to make Satis-
faction

faction to God for all his Sins, and reconcile
 him to Him. And therefore to commemorate
 the Benefits of CHRIST's Death, must needs
 be the Refreshment, Comfort, and Support of
 a Man's Spirit, and the very Life of his Soul.
 But you will have a fuller View of all these
 Spiritual Advantages, by reading the second
 Prayer after the Receiving of the Sacrament,
 wherein the Communicants give thanks to
 God (by the Mouth of the Minister) "for
 " that he vouchsafes to feed those, who have
 " duly received those holy Mysteries, with
 " the Spiritual Food of the most precious
 " Body and Blood of CHRIST; and does as-
 " sure them thereby of his Favour and Good-
 " ness towards them, and that they are very
 " Members incorporate in the Mystical Body
 " of his SON; which is the blessed Company
 " of all Faithful People; and are also Heirs
 " through Hope, of his Everlasting King-
 " dom, by the Merits of the most precious
 " Death and Passion of his dear SON." In
 which Words, the Church numbers up the
 Benefits that accrue to the worthy Receiver
 1st, They are fed with the Spiritual Food of
 CHRIST's Body and Blood. 2^{dly}, They are
 assured thereby of God's Favour and Good-
 ness towards them. 3^{dly}, They are Members
 of CHRIST's Mystical Body, that is, the Church
 of which CHRIST is the Head: And, 4^{thly}
 Heirs of Salvation. Now, though we are made

in Baptism "Members of CHRIST, Children of GOD, and Inheritors of the Kingdom of Heaven;" yet was it for the Merit of CHRIST's Death and Sufferings, that GOD was pleased to enter into Covenant with us in Baptism, and thereby give us Right to all those Benefits and Privileges. And therefore we have seen that the Sacrament was ordained for the Commemoration of the Sacrifice of CHRIST's Death, and for Commemoration of the Benefits that we receive by that Death; and the Commemoration of these Benefits are, in Truth, the Strengthening and Refreshing of the Soul, as Peoples Bodies are refreshed by Bread and Wine. To think, remember, and believe, that by duly receiving these blessed Elements of Bread and Wine, we are fed with the Spiritual Food of CHRIST's Body and Blood, that we are thereby assured of GOD's Favour, Members of CHRIST's Church, and Heirs, through Hope, of everlasting Salvation; to remember, I say, these Honours and Advantages, must strengthen and refresh the Souls of humble Sinners, as much as Bread and Wine can do their Bodies. You must bear with the Repetition of these Matters, in order to your better understanding them, and their being the better impressed on your Mind.

Par. I thank you, Sir, and perceive I am no Loser by the frequent inculcating of the same Thing. Let me now, if you please, give

you a short Summary of what you have discoursed of, that you may see whether I have understood and taken you right. “ I find
“ myself indispensably obliged, by CHRIST’s
“ Command, to come to the Sacrament of
“ the LORD’s Supper, and I do not see what
“ can excuse me from doing so, being of Age
“ and Understanding, and having convenient
“ Opportunity. When I come there, I am
“ to do as CHRIST bad his Disciples do, take
“ the Elements of Bread and Wine, and eat
“ the one, and drink the other, in Commemoration of CHRIST’s Death. The Bread,
“ I understand, is, by the Appointment of
“ CHRIST, to signify his Body, and the Wine
“ his Blood. And when I eat the Bread, I
“ am to remember that CHRIST’s Body was
“ cruelly used, nailed to the Cross, wounded,
“ and pierced. And when I drink the Wine,
“ I am to remember that his Blood was shed
“ and poured out upon that Cross. This
“ Death of CHRIST, I am to look upon as an
“ Expiatory Sacrifice, which he offered up to
“ God upon the Cross, for the Sins of all
“ Mankind, and for mine in particular
“ amongst the rest, if I take Care to qualify
“ myself as He requires. This Bread and
“ Wine, thus blessed and consecrated to this
“ particular Use, I am not, you say, to consider as common Bread and Wine; nor yet
“ to think they are at all changed in their
“ Nature;

" Nature; but to call them the Body and
" Blood of CHRIST, and to believe they will
" (if worthily received) convey to me the Be-
" nefits of CHRIST's Death and Passion."

This *Virtual* Presence of CHRIST's Body and
Blood I can understand, and it is *Real* as to
all spiritual Intents and Purposes; for GOD, I
am sure, can as well convey his Grace to my
Soul, and make me a Partaker of the Bene-
fits of CHRIST's Death, by these Elements,
which, being blessed, signify and represent his
Body and Blood, as by his Natural Flesh and
Natural Blood, if I could eat the one, and
drink the other. Farther than this, I am glad
to hear you think the Church of *England* does
not go. But since all these great Advantages
and Spiritual Benefits accrue only to him, who
comes to this Table of the Lord *duly and*
worthily prepared, it is most necessary that I
ask, in the last Place,—“ What is required of
“ them who come to the LORD's SUPPER ?”

Min. “ To examine themselves whether
“ they repent them truly of their former Sins;
“ stedfastly purposing to lead a new Life, have
“ a lively Faith in GOD's Mercy through
“ CHRIST, with a thankful Remembrance of
“ his Death, and be in Charity with all Men.”

Par. A great Work, I assure you, if every
thing be considered particularly.

Min. Be not frightened; it is no more than
what all Christians are always obliged to, as

well when they come not to the Sacrament, as when they come to it.

Par. What is it “truly to repent of all
“my former Sins?”

Min. I will tell you, in the Words of the Church, in her First Exhortation. It is,
“To examine your Life and Conversation
“by the Rule of God’s Commandments: and
“whereinsoever you shall perceive yourself
“to have offended, either by Will, Word, or
“Deed, there to bewail your own Sinfulness,
“and confess yourself to ALMIGHTY God,
“with full Purpose of Amendment.” No-
thing can possibly be plainer. You must be-
think yourself, how you have spent your Life
past, and what Commands of God you have
transgressed, and what you have neglected;
what you have done which was forbidden by
God, and what you have not done which was
commanded. This your Conscience (if you
be in earnest) will, upon some short Re-
flection, bring to Memory: And for this, you
must implore God’s Mercy, and beseech Him
for CHRIST’S Sake to forgive you.

Par. Is it enough then to confess my Sins
to God, and to be unfeignedly concerned
and sorrowful for having offended Him? Is
this to have repented?

Min. You must remember, that our Sins
are against God, and against our Neighbour:
And that Repentance implies not only *Sorrow*
for

for Sin, but an Endeavour to *undo*, as far as we can, whatever we have done amiss. Now, in all Sins that are so done as nothing of them can be undone, nor any Amends made for them, there to confess them, and be sorry for them, is sufficiently to repent of them, because it is all that a Man can do; where a Man can do more, more will be expected from him: for Repentance is the undoing, as much as we can, what we have done amiss. And if you remember this, you will easily see what Repentance will suffice for almost all Sins. It is therefore for such Sins (whether against God or Man, or both) as cannot be undone, nor other Amends made for them, that the Church calls upon you "to bewail them, and confess yourself to God with full Purpose of Amendment." But for other Offences, the Church directs you otherwise. "If (saith she) you shall perceive your Offences to be such, as are not only against God, but also against your Neighbour, then you shall reconcile yourself unto him, being ready to make Restitution and Satisfaction, according to the utmost of your Power, for all Injuries and Wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as you would have Forgiveness of your Offences at God's Hands."

Par. But what if I am able to make no Restitution, or Satisfaction at all for the In-

jury I have done my Neighbour? Must I not come to the Sacrament, provided I acknowledge and confess my Sin to God, and promise, in my Mind, to make Amends, whenever I am able?

Min. Yes certainly, for this is all the Repentance you can shew, under your Inability of making Satisfaction; and such a Resolution of being just and honest is sufficient, till you are able to put it in Execution.

Par. But, supposing I have wronged a Man, (as for Instance, my Master, when I was his Servant, and trusted by him) by defrauding him of Goods, or Money, or any Thing valuable, and am now convinced of my Fault in doing so, and would make him Restitution if I could, but find I am not able: Am I obliged to confess my Fault to him, before I come to the Sacrament? Does Repentance certainly include Confession to the *Party injured*? The Case, I doubt, is common, but I know it was my own Case certainly: And what would you advise in it?

Min. If your Confession would do your Master, or any one else, any Service, I would not only *advise* it, but *enjoin* it to you. As for Example, If your Confession would shew your Master some particular Cases, where his Servants, or others whom he trusts, may over-reach or defraud him, of which he is not aware, and understands not; there, you see
your

your Confession would be of use to him, and preserve him from others Injuries; and there, I would advise you to give him Information, that he may be more secure for the future. But this may be done under-hand, and in Generals, without discovering yourself, and your particular Frauds; because, as the Case may happen, such Discovery may do him no Service, and yourself much Mischief; and where no Good can come to the Party injured by a Confession, there I can see no need of it.

Par. May I also make Restitution when I am able, without discovering my Name to the Party injured?

Min. You may, where the Injury done is fully satisfied by Restitution. As for Example: You have wronged such an one of fifty Crowns, or to the Value of that Sum; the Injury here is the Loss of so much Money: when therefore this Loss is made up, the Injury is removed; what Good would it do, to let the Party know *who* it was that wronged him? It might do you some Mischief, but I think it could do him no Service. If he suspected and impleaded you at Law, and you were cast, you would be obliged to pay the Costs, and also to confess your Fault, because you would here clear your Adversary of false Accusation, and justify the Sentence of your Judges, which is a great Good to the Commonwealth.

Par. I see the Reason of what you say. But what was the other Case, where I should be obliged to confess my secret Fraud, though I could not at that Time, make Restitution?

Min. If your Master did either publicly accuse, or very strongly suspect another Person, of doing him that Wrong, which you indeed did him: Here you would be obliged to clear that innocent Person, and free him from the Trouble and Injury of being falsely accused, or ill thought of; and also your Master would be freed from doing Injury, by falsely accusing, or unjustly suspecting an innocent Person. Here, you perceive you would do Justice, and a great deal of Good, by your Discovery and Confession. But in Cases where no Good would come, but Mischief, by Confession of your Fault to the injured Party, there, I imagine, you may rest satisfied with Confession to God, and a Purpose of Restitution when you are able.

Par. I thought Confession had been always necessary; but I perceive, that where it would answer no good End, there it may be better spared, and without Sin. And therefore let me put the Case, that I had polluted my Neighbour's Bed, and thereby injured three Parties most notoriously; *Him*, his *Wife*, and *My own*: I must not, by this Rule, confess my Offence to them.

Min. Consider how much Mischief such a Confession might do to your Neighbour, and

to your own Wife, and how little Good; and then you will see the Reason of the Rule. You would break the Peace and Happiness of two Families during their whole Lives, and, it may be, occasion a world of Mischief from the Rage of Jealousy, and the Sense of such great Injuries. But mistake me not quite. I discharge you from confessing this Sin either to the abused Husband, or to your own abused Wife; but I should lay it strictly on you to confess your Sin to your wicked Partner, and let her know (but with all Secresy) how much you are concerned at your Transgression, and how sincerely you repent of it; and how you wish that she would do so too. This Confession I would never excuse you from, because it would be the likeliest Method to reclaim your sinful Partner, and undo the Mischief you have done; and truly, I cannot see how you could repent in earnest of this Sin, without endeavouring to amend those whom you had been so instrumental in corrupting and undoing. And yet I would excuse you even from this, if there were manifest Danger of the abused Husband's discovering the Falshood of his Wife, by your Confession. You see, I make the good Effects of Confession, to be the Reason of making it; and therefore where a greater Mischief would probably ensue from it, I cannot think it necessary. But

it must then be made to God, with greater Sorrow and Concern, if it be possible.

Par. But what if I should have sinned with common Prostitutes, and such as make a Trade of it, and who cannot be presumed ignorant of their Sin?

Min. The Case is somewhat otherwise there; and you must judge what Likelihood there is of your Advice's succeeding with such People; for where you think they know their Way is sinful, and Counsel would have no Effect, there, I believe, you are under no Obligation to give them Warning.

Par. The Sum therefore of what you say is, I think, this—That Confession and Restitution are the two external Tokens of Repentance—and that the Rule and Measure of Confession (to the Parties injured) is, the Benefit and Good that would come by it. And the Rule and Measure of Restitution, is, a Man's Ability of making it. So that where Mischief, and no Good, would come by Confession, there I may repent without Confession, except to God. And where I am able to make no Restitution, there I may repent sincerely without it; and so may come to the holy Sacrament, though I have done much Wrong and Injury. I wish I could supply these great Defects with a proportionable Share of *Sorrow* for my Sins: Can you tell what is proper to
excite

excite and raise it in me: For methinks I am too cold and unconcerned in this Matter?

Min. Endeavour to possess your Mind with a true Sense of the Heinousness of Sin, by considering, That God, who gave you Life and Being, and made you to be happy, is so displeased with Sin, that He resolves, for its Sake, not only to deprive you of the Happiness He intended for you, but to make you miserable beyond Expression, and that for ever, in the World to come. Think with yourself, *who* CHRIST the LORD was, and *what* He has done and suffered, to redeem you from the Guilt and Punishment of Sin; and you will have another Kind of Notion and Opinion of the Heinousness of Sin, than you can have from either its natural Turpitude, or from the Mischief it does in the World, though both those Things are considerable. The whole Œconomy of Christianity were a very strange Thing, unless Sin be the most heinous and abominable Thing that can be before God. And therefore when you would work in yourself a true Sense of the Heinousness of Sin, you must consider what is threatened to it, and what was done by CHRIST (the Eternal Son of God) to save you from it.

Par. But this Kind of Sorrow looks (methinks) rather like Sorrow for the *Effects* of God's Displeasure, which are *Loss* and *Punishment*; than Sorrow for the *Occasion* of that Displeasure,

Displeasure, which is *Sin*. I own, SIR, I am very sorry for my Sins, when I consider what a Loser I am like to be by them, and how much I must suffer for them; but this is being sorry wholly for my own Sake.

Min. Be content, SIR, to do what you can, and as well as you can. It would take up a world of Time, to persuade you to be exceeding sorrowful for your Sins, if your Sins would do you no Mischief, and procure you no Punishment.

Par. I think so too. But yet, I have I know not what Kind of Concern about me, that my Sorrow for Sin should proceed from no nobler and better Principle than the Fear of Punishment. And you must know much better than I, how all Sorts of Writers and Discourses decry the Repentance that proceeds from *Fear of Punishment*.

Min. Never think of setting up for a Man of Honour in Religion: Trust to the Principles that God hath implanted in you, which are, *Hope*, and Desire of Good, and *Fear*, and Hate of Evil: And trust to the Rules that God hath set you in his holy Word, to guide and direct yourself by. If God exhort you to do such and such Things, and promise you to reward your Performance of them with such and such Blessings, think with yourself, whether you may not set about those Actions, in view of those Rewards, and for the Sake of those

those Blessings. If God prohibit you such and such Things, and tell you, if you venture on them, He will punish you in this and that Manner; think with yourself, whether you may not abstain from those Things for fear of being so punished. These are plain Things, let them never slip out of your Mind. Nor let the Reverence of any Man (though it were St. *Austin* himself) cause you to forget, that the Scriptures are made up of Promises and Threats, both which would signify nothing, if Men might not be moved by them, both to perform their Duty, and obtain their Recompence, and to avoid both Guilt and Punishment. Now the same Promises being made to *Repentance*, which are made to *Innocence*, and *Obedience*, and the same Threatenings denounced to *Impenitence*, which are denounced to *Sin* and *Wickedness*; it is evident, that Men may repent and turn to God upon the same Principles, by which they might have continued innocent and obedient, viz. the Promises of Blessings, and the Threats of Mischief, Pain, and Misery; the one to excite their Hope, the other to awaken their Fear, and both to secure their Obedience. But if you can repent upon any better, or (as you call them) nobler Principles, you may. I am only trying to shew you, that the Repentance proceeding from Fear of Punishment is safe, and will be acceptable with
God,

GOD, as being both natural and reasonable, I would have you only distrust *that Fear*, that drives Men *from* their Duty, not that which urges them *to* it.

Par. I can, and do consider Sin, as a Thing offensive before GOD, unworthy of myself, against my Reason and better Knowledge, and against express Command; and upon these Accounts, I am somewhat troubled for having committed it; but this Sorrow, I confess, does not rise so high, as the Consideration of the Danger it exposes me to, carry it; and therefore I am very glad to hear it is so justifiable and safe; and indeed my Reason cannot disprove any thing you have said in its Excuse; I will try henceforwards not to be discouraged by any one's Authority, affirming the contrary, if it be against Reason and without Scripture: And in the mean Time, by the Grace of GOD, will try to fortify my Resolutions of Obedience and Repentance, with the best Considerations I can, besides the Fear of Punishment. This Sorrow therefore for having offended GOD, and Restitution where I am able to make it, and the Purpose of making Amends when I am able, will, I hope, include the whole of my Repentance for Sins past. The next Thing required of me is, You say, "stedfastly to purpose to lead a new Life:" and that refers to the Time to come. The Meaning of this
is,

Is, I imagine, that I resolve in great earnest to amend in all Particulars, wherein I have found myself, upon Examination, faulty. If I have stolen, I will steal no more: If I have been guilty of Lying, Slandering, Swearing, Blaspheming, Drunkenness, Intemperance, and Impurity; I will henceforward study to speak the Truth, and to avoid those Sins, and all Occasions of falling into them, and be continually upon my Guard against all the natural and usual Temptations to them. But what, if when I have made these Resolutions of falling no more into these Sins, I should be so wicked as to break them; What must I do then? I have Reason enough, God knows, to apprehend with Fear, that this (which is so common) may be my Case; and with what Heart can one, who has often resolved against his Sins, and often broke them deliberately, resolve again to keep them?

Min. Assure yourself, that you have nothing else to do, in such a Case, but to resolve again to keep those Resolutions you have often broken. The Breach of good Resolutions is certainly as pardonable as other Sins, and, if repented of, will certainly be pardoned; and therefore let not your frequent failing discourage you from attempting again and again, till you have gained your Point. Remember there is nothing else to do; it is absolutely necessary you should resolve, until your Resolutions take Effect. *Par.*

Par. The *Third* Thing requisite to the coming worthily to the Sacrament, is, "To have a lively Faith in GOD's Mercies through CHRIST." What may the Meaning of that be?

Min. To believe in great earnest, that GOD was so exceedingly gracious and merciful to Mankind, that He gave his only Son to die for the Redemption of them, and to purchase the Pardon of all the Sins, which they shall truly repent of, and leave.

Par. Is it then absolutely necessary that I, and every one who comes to the Sacrament, should certainly believe our Sins are forgiven upon Repentance?

Min. Not only at the Sacrament, but at any other Time, whoever truly repents of his Sins, shall certainly for CHRIST's Sake, be forgiven. The Promise of Forgiveness of Sins is made by GOD, in JESUS CHRIST, to Repentance; if therefore you believe you have truly repented, you cannot possibly distrust the Performance of Covenants on GOD's Part. But it is possible you may distrust the Performance of your own Part, and the Truth and Sincerity of your Repentance; and then you cannot but distrust the Forgiveness of your Sins on GOD's Part. And that is not want of Faith, nor any Fault, for GOD only promises Forgiveness to Repentance. As far therefore as you distrust the Sincerity of your Repentance,

Repentance, so far you will distrust your Forgiveness; but you see that such a Distrust charges God with neither want of Truth, nor want of Mercy or Goodness; and therefore is no way faulty with respect to Him.

Par. But may I come to the Sacrament with a Distrust of the Truth of my Repentance, since in the *first* Exhortation I find these Words —“ It is requisite, that no Man should come to the holy Communion, but with a full Trust in God’s Mercy, and with a quiet Conscience?”—Now, though I have no Manner of Distrust of God’s Mercy in general, yet if I cannot apply it to myself in particular, how should I have a *quiet Conscience*? And I can never apply God’s Mercy to myself by Faith, whilst I distrust the Truth and Sincerity of my own Repentance.

Min. A *quiet Conscience* does, indeed, entirely depend upon the *Opinion* a Man has of his Repentance being sincere, and accepted of God: But, because a Man may mistake his Case, a quiet Conscience is not always a *secure* State with respect to God; For if a Man believe he has repented truly, and yet has not, he is never the nearer Pardon for thinking himself pardoned: And if he be fearful he has not repented as he ought, he may yet have done so, notwithstanding his Fear, and consequently be pardoned of God, although he think he is not pardoned. So that
it

it is plain a Man may have a quiet Conscience, when he is really in great Danger; and a troubled Conscience, when he is indeed forgiven, and secure of God's Favour; and you can never believe that God will judge Men finally, by their present Assurance, or Despondency, but by the Truth and the Sincerity of their Repentance. The Church does not therefore understand by a *quiet Conscience*, a full Assurance in every one that his Repentance is so perfect and sufficient, that it must certainly be accepted of God; but such a Trust in God's Mercy, as that if a Man be duly qualified, he shall be certainly accepted of Him, and forgiven. Some Mens Sins may be of such a Nature, as that they shall be sorely perplexed to understand what Sort of Repentance is necessary to the obtaining Forgiveness; and to this End, they are called upon to advise with their Spiritual Guides, who are presumed to be able to instruct them, and set them right. Others are so overwhelmed with the Sense of their Sins, that they think they are too great for God's Pardon; and these People are also advised to come to their Pastors, that they may learn the true Extent of God's Mercies in JESUS CHRIST, and what it is will qualify them for Forgiveness of their Sins. This is the *quiet Conscience* that the Church requires of her Communicants, a Conscience well informed of the Nature of God's Promises and Threats,

Threats, and of the Nature of Repentance, and of its own State and Condition.

Par. If I understand you right, you say, that *the Quiet* of a Man's Conscience depends upon his *Opinion* and *Persuasion*; but his *Safety* and *Security*, upon his *Practice*; God accepts him, not according to what he believes of himself, but according to what he *does*, and truly *is*. If, therefore, upon a serious Examination of my Life past, I find I am in earnest very much concerned for having offended God, and stedfastly purpose to do so no more, and, by the Assistance of his Grace, resolve to lead a new and better Life for the Time to come, and firmly believe that if I do so, God will, for CHRIST's Sake, accept of my Repentance, and enable me more and more to walk carefully before Him: If I do thus, I may, you say, come to the Sacrament, although I may be still afraid of the Deceitfulness of my own Heart, and of the Truth and Sincerity of my Repentance, having often broken my good Resolutions before, and fallen again into my old Sins: This Fear and Doubting of myself will not prejudice me at all.

The Thing that follows is, "To bear a thankful Remembrance of CHRIST's Death:" That is, I suppose, that when I commemorate the Death and Sufferings of CHRIST, in the Sacrament, I must lift up my Heart to God, and thank Him for giving his Son JESUS CHRIST

CHRIST to die for me; I see a great deal of Reason for so doing, for if He had not died, I must have perished; I can never therefore remember his Death, without remembering the Deliverance I obtain by it; and as I value that, so I shall certainly be thankful.

Min. You say right: Remember by what Means you have escaped Death, and shall obtain Life and Happiness everlasting, and that will raise your Gratitude to God, who hath done so great Things for you. The Church lays mighty Stress upon this thankful Heart, as there is great Reason, and it will be to your Use to observe it.—In the first Exhortation—She says, “It is our Duty to render most
“humble and hearty Thanks to Almighty
“God, our heavenly Father, for that He hath
“given his Son our Saviour JESUS CHRIST,
“not only to die for us, but also to be our
“spiritual Food and Sustenance in that holy
“Sacrament.” And in the third Exhortation; “Above all Things, you must give
“most humble and hearty Thanks to God
“the FATHER, the SON, and the HOLY
“GHOST, for the Redemption of the World,
“by the Death and Passion of our Saviour
“CHRIST, both God and Man.”—And at the End of the same,—“To Him therefore,
“with the FATHER, and the HOLY GHOST,
“let us give (as we are most bounden) continual Thanks.” And in the Service—the
Priest

Priest exhorts, "Let us give Thanks unto our
" LORD GOD;" And the People answer—"It
" is meet and right so to do." So when the
Bread is delivered—"Take, and eat this, in
" Remembrance that CHRIST died for thee,
" and feed on Him in thy Heart by Faith with
" Thanksgiving." And when the Cup,—
" Drink this, in Remembrance that CHRIST's
" Blood was shed for thee, and be thankful."
And in the Prayers after, we desire of GOD,
" That He would mercifully accept our Sa-
" crifice of Praise and Thanksgiving;" and
" heartily thank Him for that He does vouch-
" safe to feed us, &c."—From all which
Passages, you will easily conclude, the LORD's
Supper to be a *Feast of Joy and Gratitude*.
And therefore I should be glad you would
come to it without those Fears and dreadful
Apprehensions, that appear so visibly in the
Countenance and Behaviour of many good,
devout People, who, I dare say, have no
true Cause for such a Concern.

Par. I suppose it proceeds from their Hu-
mility, and a deep Sense of their Unworthi-
ness, and I hope there is no Harm or Danger
in it; it is as like to be my Case, as any
Body's else.

Min. No, none at all: I do not blame it
by any Means: But if you will be advised by
me, you shall endeavour to avoid it; for
Fears distract the Attention, and the Mind is
bewildered

bewildered by them, and considers not the Work it is about, so well as it desires to do. Think, that though you are a grievous Sinner, yet GOD is infinitely merciful: Think, that He gave his only begotten Son, that whosoever believeth on Him should not perish, but be saved: And you are now commemorating that Death, that has made Atonement for the Sins of the whole World. These Considerations may dispel all your Fears; but if they do not, there is no Harm in them; it will be your Misfortune to want those Comforts that you might well have; but there is neither Fault nor Danger in wanting them: The *Heart* is as *secure*, but not as *easy*, under *Fear*, as under *Joy* and good Assurance. Repent but truly of your Sins, and leave them, and the Work is done; the rest is to be left to GOD, in whose good Hands you never will miscarry, how fearful soever you may be of your Condition.

Par. GOD be thanked, that our Safety depends not on our Hopes or Fears, but upon his infinite Goodness, accepting what he himself enables us to do. Let us come, if You please, to the *last Thing* requisite; and that is, "the being in Charity with all Men." What if my Friend prove false, injurious, and endeavour to undo me? Must I still trust him, love him, and favour him as I used to do? What if he seek to take away my Estate,

to hurt my Reputation, or assault my Person? Must I endure this patiently, and seek no Remedy, but treat him still in the friendly Manner I was wont?

Min. No, nothing of all this: Christianity obliges you to hate no Man; to do no Man any Injury; to *seek* no Revenge; nor to *take* any, though it might be done with Secrecy and Safety: Nay, it obliges you to pray to God for the Forgiveness of such as may have injured you in the highest Measure; and obliges you to deny them nothing that is due in Justice, in Humanity, and Mercy. Their Enmity and ill Usage will never excuse you from doing them any sort of good Turns that are due to them, as Men or Christians. But this will not hinder you from defending yourself from any Injury or Violence, from recovering what is your own, nor from bringing upon them whatever Mischief the Laws will inflict upon Transgressors. Christianity will not hinder you from breaking off Friendship with one who has shewed himself unworthy of it; much less will it require you to continue him in that Confidence and Trust he has heretofore been in, but forfeited by Falshood and ill Usage. In a Word, you must not *bate*, but you may *dislike*, any one that injures your Reputation, Fortune, or your Person. You may cease your Friendship, but not your Readiness to do all good

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Offices:

50 *The Reasonable Communicant.*

Offices: If you have injured any one, you must be reconciled, and make Amends; and if any one has injured you, you must pray to God to forgive them, and so forgive them yourself, as to return them no Evil for Evil, nor take any Advantage against them to their Prejudice. And if your Adversary be unreasonable, and will not be reconciled to you, it is enough that you desire it, and shew yourself disposed to it. It would be difficult and endless to tell you what you should do in as many Cases as may easily happen; if you find yourself at a stand, you had best communicate your Case to some prudent and good spiritual Guide, who will easily tell you what is to be done in the Matter. Remember only, that to be on the forgiving Side, is Wisdom and Pleasure, and Superiority; 't is to do bravely, and to be a good Christian.

Par. And this, you say, is all I have to do.

Min. You see the *Catechism* says so; and the first Exhortation before the *Communion* says so. And so does the Third, which is always read—" Judge therefore yourselves, " Brethren, that you be not judged of the " LORD—Repent you truly for your Sins " past—have a lively and stedfast Faith in " CHRIST your Saviour—Amend your Lives " —and be in perfect Charity with all Men " —so shall you be meet Partakers of those

" holy

" holy Mysteries." And when this Exhortatory Prayer is done—the Church begins again—" Ye that do truly and earnestly repent you of your Sins,—and are in Love and Charity with your Neighbours—and intend to lead a new Life, following the Commandments of God, and walking from henceforth in his holy Ways,—draw near with Faith, and take this holy Sacrament to your Comfort." And I pray, observe that there is nothing *now* required of you, but what you were before obliged to, by virtue of your Baptismal Covenant: And whether you receive the Sacrament or no, you must repent, amend, trust in God's Mercies, and live in Love and Charity with all Men; you must do them *always*, and you are called upon especially to do them *now*.

Par. You will now give me Leave to ask You a few Questions in the General, and I shall make an End of this Trouble. How much Time must I take, to come to the Sacrament prepared, as you have been describing?

Min. No certain Time can be assigned for that; and I would not have you scrupulous about it: Since this is the first Time, you shall do well to examine your Conscience thoroughly, and look carefully back into your Life past, and see wherein you have been faulty or neglectful; consider especially the

Sins of your Inclination, and those to which your particular Calling, and Way of Living, expose you most; consider well the Temptations that draw you to them; that you may resolve with good Assurance against them for the Time to come, as well as truly repent of what is past. Do this very well at first, and then, a sober, virtuous, and religious Life will keep you constantly prepared, and fit to come to the Lord's Table. You may take as much Time as you please to prepare yourself beforehand, by Reading, Prayer, and Meditation; but I dare not say, that this or that Portion of Time is so necessary to it, as that you shall offend, if you spend it not in those good Exercises. The Church has made no such Rules, but supposes, that if you live like a good Christian, a little Time will fit you for the Sacrament. And truly, as you are a Man of Business, do you but say your Prayers constantly, live virtuously, and exercise your Calling honestly and conscientiously, and I do not see but you may be in your Shop on *Saturday*, and be a good Communicant on *Sunday Morning*. To be heartily humbled before God for our Sins past, is an Act of the *Mind*: To resolve stedfastly to live better for the Time to come, is an Act of the *Mind*: To believe that CHRIST died for our Sins, and to be thankful to God for that infinite Mercy, are the Acts of the *Mind*.
And

And so it is, to forgive all that have injured us. All these preparatory Things are Acts of the *Mind*, and quickly performed. And therefore take but Care to live well, and you shall always be duly prepared to come to the Communion. And when you consider how frequently the primitive Christians went to the Sacrament, and yet were Lawyers, Tradesmen, Merchants, and followed other Employments, you will conclude, that an innocent and virtuous Life must fit one for the Sacrament, without a *Week's*, a longer, or a shorter Sequestration from Company or Business. I do not say this, to blame any one who takes these Courses before the Sacrament; for, sometimes it is necessary, and sometimes good and fitting; but that you should not think yourself always obliged to take the same Course; or abstain from the Sacrament, because you have not had *that Time* to spend in holy Exercises. It is a Misfortune that one can give no Rules that will fit *all* Christians; and that the best Rules will hurt some or other, if closely followed. Discretion is the best Director in the World.

Par. Would you have me come to the Sacrament *Fasting*, or may I do otherwise?

Min. If you consider the Institution, nothing of that Kind is necessary; for it was instituted *after Supper*. Nor has the Church of England made any Rule about it. Where

therefore neither the Laws of God, nor those of our Superiors have obliged us, we must use our Prudence, and do what we find best. If you find that Fasting makes you more devout and serious, and gives you a better Frame of Mind, you will certainly choose to go to the Sacrament Fasting. Or if it be indifferent, and you are much the same whether you fast, or not, and find it makes no Change at all in you, then you will choose to fast in Decency, and with Regard to ancient Practice. But if you have, by Custom, contracted such a Habit of Eating or Drinking some light Matter every Morning, that you should be uneasy, or disordered without it, then you will choose to do as you used to do; because the Purposes of Fasting (which are to raise the Mind to God, and put it into a better Frame) are better answered by moderate Refreshment, than by wholly abstaining: I do not suppose that any one makes a full Meal in a Morning, that is not going to strong Labour, much less upon *Sunday*. And I take the Meaning of your Question to be, Whether you may eat or drink *never so little*, on the Morning you come to the Sacrament? And to that I say, that neither God, nor the Church, has appointed the contrary: But yet I would *advise* it, where the Inconveniency of doing it is none; but not advise it, if there be *any* Inconveniency

conveniency in Abstaining. Only remember, that whether you abstain, or not, you do it without Scruple yourself, and without Censuring what another Person does, though contrary to what you do. Do in this, and in all other indifferent Cases, what you believe will tend most to your Spiritual Edification yourself, without regard to what other People do.

Par. Will you give me any particular Directions how to behave myself during the Solemnity?

Min. When the *Offertory* begins, open your *Common Prayer Book*, and with your Eye (not Voice) read along with the Minister, and make what short Application you can to yourself, of what is read; there you will find you are reminded of being *Charitable*, in general, to all that stand in Need; and, in particular, of being *Just* to those who are your spiritual Guides; and giving them, at least, what the Laws and Customs of the Place have allotted them. And if you find you have been wanting either in this Charity or Justice, you will resolve to make up those Defects for the Time to come; for, assure yourself, you will be highly unjust, if you detain from them, what is their Due, both in Law and Conscience, as much as any Debt is due to yourself. When these Sentences are over, then follows the *Prayer for the whole State of*

Christ's Church, with which you must be sure to join in Heart and Spirit; and never pretend to use any other Prayers or Meditations of *your own*, or out of any other Book, whilst the Minister is praying the Prayers of the *Church*; for these are the best and properest for the present Purpose, and you must join with the Congregation in their Attention, and say the *Amen* with them, that you may reap the Advantage of that common Fervency, with which those Prayers fly up to God; when this Prayer is done, then follows the *Exhortation*, (which I have still called the *Third Exhortation*) to which you must most seriously attend, for it is full of excellent Information and Instruction; it shews you the great Benefits of coming *worthily* (that is, *with a true penitent Heart, and lively Faith*) unto this Holy Sacrament: And the great Danger of coming *unworthily*, that is, without repenting of your Sins, and without trusting in God's Mercies, through CHRIST. And pray remember, that there is no other Sense of the Words, *worthily* and *unworthily*, than coming *with*, or *without* Faith in CHRIST, and sincere Repentance of Sin; and that whoever comes *worthily*, that is, repenting truly of his Sins, and believing that God, for CHRIST'S Sake, will certainly forgive all such as repent and leave their Sins—whoever comes thus, comes *worthily*; and whoever comes

comes *worthily*, receives the *Benefits of Christ's Body and Blood*, and *dwells in Christ*, and *Christ in him*, and is *one with Christ*, and *Christ with him*, whatever these Phrases signify, and whether you understand them thoroughly or no. And to your Comfort, moreover, whoever comes *worthily*, escapes all those Dangers and Mischiefs, whatsoever they be, that are expressed by—"being guilty of the Body
"and Blood of CHRIST our Saviour—eating
"and drinking our own Damnation—not
"considering the LORD's Body—kindling
"GOD's Wrath against us—and provoking
"Him to plague us with divers Diseases,
"and sundry Kinds of Death." These are hard Things all of them, and some of them hard to be understood; but, whatever they signify, however grievous and hazardous they are to the Souls and Bodies of Men,—they are all avoided and escaped by coming *worthily*, that is, by Faith in CHRIST's *Merits*, and repenting of our *Sins*. And therefore, if there were a thousand more such terrible Expressions, (as I could wish there were fewer than there are) let them not frighten you, or give you any Trouble. *Repent*, and *believe*, and all is well. When this and the next Exhortation are ended, you come to the *Confession of Sins*, in which you must join with the Minister both in Heart and Voice; for you are much concerned in it; but when the *Absolution* (which is next to it) begins, then

hold your Peace, and attend to the Minister with all your *Heart*: The Custom is, in some Places, for the People to say a soft *Amen*, at the End of every Sentence, and there is nothing indecent in that Practice. But for any one to repeat the *Absolution*, Word for Word, with the Minister, is so absurd, and shews such Ignorance, that one would *wonder* any one should fall into that Practice: *Absolution* is the Work of God's *Minister*, and belongs to him *alone*, in God's Name. The *Peoples* Part is to be silent, and *attend*, and to say nothing but a most earnest *Amen* to that excellent Prayer. And, pray believe me, once for all, that nothing fixes the Attention like Silence; and let me warn you to observe in all your Public Prayers, that you join with the Minister where you are bid, and at all other Times be *silent*; attend and make it your own, by saying a hearty *Amen*. The observing Order and Decency in Prayers, tends much to Edification; whereas the contrary begets Distraction; and disturbs both yourself, and your Neighbours; it offends devout and understanding People mightily, to hear Men and Women say their Prayers absurdly and indecently, holding their Tongues where they should speak and join, and joining with the Minister aloud, where they should hearken, and say *Amen*; but what can be more improper, than to
hear

hear them promiscuously absolve themselves and one another, and taking the Priestly Office on them, in a Part of it, which is one of the most distinguishing he has? When the *Absolution* is over, attend most diligently to the *Sentences of Scripture* which the Minister is to read; and when he bids you *lift up your Heart to God*, you must be sure not only to do it in Word, but in Deed, and great Earnest. When the Prayer of Consecration is over (and not before) you will have some Time, before the Bread and Wine are brought to you, which you must employ as well as you can, either in Prayer, or reading something proper to meditate on, on that Occasion; and to this Purpose you may furnish yourself out of some good Book of Devotion. But be not much discouraged if you cannot fill up all that Space with regular Devotion, or with intense Meditation; do as well as you can: Remember your own Offences with as much Sorrow as you can; and the Mercies of God to you in JESUS CHRIST, with as much Love, and Joy, and Gratitude; resolve in earnest to amend in what Particulars you find yourself most faulty; and ask of God the Grace and Power to put these good Resolves in Execution; and that the Merits of this saving Sacrifice, which you are now commemorating, may be extended and applied to you, in the Forgiveness

ness of your Sins, and all other Benefits of CHRIST's Passion. Recommend to GOD's Mercy your Parents and Relations, Friends, and all the World: Do any Thing that is good and proper to fill up the Time, and employ your Thoughts, till the Minister come to you, to give you the consecrated Bread and Wine.

Par. And then, I suppose, you would have me raise my Devotion to the highest Pitch I can?

Min. Yes, I would have you very intent upon what you are about: But take good heed, lest, while you are striving to raise your Heart, you be not lost and bewildered. Strive rather for a serious and composed Mind; let your Devotion be rather *regular* and *equal*, than *exalted* and *transported*: Attend gravely to what the Minister says; and when he has repeated that excellent Prayer—
 “The Body of our LORD JESUS CHRIST,
 “which was given for thee, preserve thy
 “Body and Soul to everlasting Life”—be sure you say softly a most hearty *Amen*: For, is not that the Thing you come for and desire? When he has said,—“Take, and eat
 “this in Remembrance that CHRIST died
 “for thee, and feed on him in thy Heart by
 “Faith with Thanksgiving”—take it, and whilst you are eating it, make some such Prayer as this—“Grant, O LORD, that the

“Sense

“ Sense of this thy infinite Mercy, shewed
“ to Man in so much Misery, may never
“ depart from my Mind! Let me, from
“ henceforth, die to all my Sins, and my
“ corrupt Affections, and live alone to
“ Righteousness and Virtue! I stedfastly
“ believe thou diedst upon the Cross, to
“ save me from the Guilt and Punishment
“ of Sin, O give me but the Grace to walk
“ with a thankful, honest Heart before thee!
“ Accept of my imperfect Sorrow and Re-
“ pentance, imperfect Faith, imperfect Re-
“ solutions, and let the precious Merits of
“ my LORD supply the rest, and make up
“ what thou seest is wanting!” When the
Minister delivers the Cup, and says—“ The
“ Blood of our LORD JESUS CHRIST, which
“ was shed for thee, preserve thy Body and
“ Soul to everlasting Life”—be sure you say
Amen: For there it is most proper, and there
it was formerly placed. When he has said,—
“ Drink this in Remembrance that CHRIST’s
“ Blood was shed for thee, and be thank-
“ ful”—take it, and drink very *moderately*,
regarding neither Thirst nor Pleasure in that
Draught. And after you have done, you
may make some such short Prayer, as you
did after the Bread—“ O let my Soul be
“ washed and cleansed in the Blood of
“ JESUS, that was shed for me! and let me
“ never be unmindful of this Mercy, but
“ give

“ give thee Thanks, not only with my Lips,
 “ but Life, by giving up myself to thy Ser-
 “ vice, and walking before thee in Holiness
 “ and Righteousness all my Days, through
 “ JESUS CHRIST my LORD; to whom with
 “ thee, O Father, and the Holy Ghost, be
 “ all Honour and Glory, now and for ever!”

But let me remind you, that you do not pretend to repeat, either aloud or softly, the Words which the Minister uses, in delivering the Bread and Wine; your Business is to attend soberly to what he says, and to say *Amen*. I tell you this, because an idle Custom has prevailed, of Peoples repeating what the Priest says; to the Disturbance of the Priest, and to the Hindrance, I dare say, of their own Devotion, which would be furthered by a grave and silent Attention; which I take all Occasions to recommend to you. And that your Mind may be employed, whilst the rest are communicating, you will choose to say some good Prayers, or read some short Discourse, seasonable and proper; and if that do not hold out to the End, you may listen to the Minister delivering the Bread and Wine to the Communicants, and say a hearty *Amen* to each of them, for that is praying for the greatest Blessing God can bestow upon them—“ the Preservation of
 “ their Body and Soul to everlasting Life.”
 And when all have received, and the Minister
 returns

returns to his Prayers, be sure you be not unready to join with him; nay, though you should not have ended your private Devotions, yet break them off, though in the Middle, and join with the public ones, for that is better, and your Duty; and so go on with him, in Heart, till he have made an End. After which, you will, in a short Ejaculation, ask of God the Forgiveness of all your Coldness, Wandering, and Indifference, or worser Thoughts during the whole Performance; beseeching Him to preserve in you, a lively Sense of his infinite Mercies shewn to Man in CHRIST JESUS, and that you may go Home more and more confirmed in Virtue and holy Resolutions, and abide in his Favour to your Life's End.

Par. I thank you, SIR, for your Care in thus preparing and conducting me, from the Beginning of this solemn Performance to the End of it; and in particular, for those Hints of Things, that to wiser People may appear little, and needless, but to me, useful, orderly, and tending to Edification, if I rightly observe them. When all is over, I suppose, I shall return Home mighty well satisfied, full of Unction, Joy, and holy Consolation, assured of God's Favour, the Forgiveness of my Sins, and everlasting Happiness.

Min. It may be not: One may be in God's Favour, without being *assured* of it; one may have

have his Sins forgiven, without knowing or believing it; and one may be (in the Purpose of God) everlastingly happy in the World to come, and yet be miserable and desponding here. These Things, I think, we have already spoken to, and agreed in them. In this you may be fully satisfied, that if you truly repent you of your Sins, they shall certainly be forgiven; and you shall certainly be happy, but that is in the World to come: And whether you shall have the Comfort of believing your Sins forgiven, at such a certain Time, *at*, or *after* the receiving the Sacrament, is not quite so sure. No such Joy, or Consolation is annexed, by any Promise of God, to the worthy Reception of the blessed Sacrament; the Benefits are indeed secured by God's Promise to the worthy Receiver, from whence that Joy may reasonably result; but the Party may, by some Indisposition of Mind, not be filled with it: And let me now advise you, not to expect, or depend upon any such unusual Lightsomeness or Consolations; but if they follow, it is well; if not, there is no Harm or Danger in the Want of them. Prepare yourself by true and sincere Repentance, and come with Faith, and as well disposed as you can, and leave the rest to God; you will have the Satisfaction of having done your Duty in the best manner you could, and
with

with that you must be content, for the rest is not in your Power. I have known many good People disconsolate upon this Occasion, by being disappointed of such Expectations as their own warm Imagination had only raised in them, without any Reason, or Promise made on GOD's Part. They came away cold, and little affected, from the Sacrament, and thought their Hearts must have been filled with devout Transports; and because of this, they fell into deep Concern, and believed they had not prepared themselves as they ought to have done; although, upon examining their Hearts, they could not justly charge themselves with any considerable Omissions, or Negligence in that Work. And therefore be not discouraged, if you find not that Content and Pleasure after your coming from the Sacrament, which you may hope and wish for before. Go on steadily in the Ways of Virtue, and do your Christian Duties constantly; and whether you feel the sensible Warmths and Comforts of Religion or no, yet you shall never want, at length, the just Rewards of it; *those* depend upon Uncertainties, *these* upon GOD's Goodness and Truth which cannot fail.

Par. How often, SIR, do you think it necessary for me to come to the Sacrament?"

Min. Nobody can answer that Question better than yourself: You must consider where

where you live, and what Opportunities you have of doing it, and what Reasons you shall have not to communicate, where you have Opportunity. But be not, however, very scrupulous in the Matter; do not think you offend God, if you do not lay hold of every Opportunity offered you, by the Place you live in; nor think it sufficient that you communicate thrice a Year, (as the Law requires) when you may do it every *first Sunday* in the Month, according to the Custom of the City where you live. Fail not to observe the Law of the Land; and be sure to have Regard to the Custom of the Place; and think upon the Advantages of serving God, and coming to this holy Ordinance, and then your Piety and Discretion will direct you, how often you are to communicate; let not *little* Occasions hinder you, nor *great* ones please you; do not look upon it as a frightful or dangerous Duty, but easy, safe, and beneficial. And I give you these Cautions now, that you may begin with right Apprehensions of the Matter; for the first Impressions generally last, and People go on and end, much as they enter on this Duty.

Par. I thank you, SIR, for this Warning and good Advice, which I will make the best Use I can of: But I wonder much to hear you tell me, that this is not a frightful

or hazardous Duty, when the Communion Service is so full of dreadful and amazing Threatnings, that I have known both understanding and religious People much discouraged and perplexed by them. We are told in the *second* Exhortation, that "the Danger is great if we receive unworthily, even eating and drinking our own Damnation." And in the *first*—that "to come unworthily, is but thereby to increase our Damnation;"—and, that "the Devil will enter into us, and fill us full of all Iniquities, and bring us to Destruction both of Body and Soul." There is hardly any thing able to support a Man's Spirit under such Apprehensions. I suppose these Things are all of them exactly true, and not Exaggerations: And if they be, I leave you to consider, whether a Man may not as well venture *not to come* to the Sacrament, as venture the Hazards of *coming unworthily*, and thereby increase his Damnation.

Min. Remember (what I have observed before) that to come *unworthily*, is to come without any Repentance or Sorrow for past Offences, and without any Resolutions of Amendment for the future. And such a coming as this, must necessarily increase a Man's Damnation, because he does apparently despise his Saviour, and insult his holy Ordinance; the whole Design of which, and almost

almost every Word of which, supposes Sorrow for his Sins past, and Purposes of Amendment for the Time to come. It is almost like a Jew's coming to be baptized, who hates Christianity in his Heart, and intends to affront that Sacrament, but comes to serve some secular Interest and End: Or if he comes not with Contempt and Malice, yet he makes a most solemn Profession of a great many Promises, none of which he has any Design of keeping. Now such a one must certainly be in a worse Condition, than if he had never been baptized, and his Baptism must certainly increase his Damnation. And must it not be the same, with those who come to the Sacrament of the Lord's Supper, and there pretend most solemnly to repent and be sorry for their Sins past, and to vow all holy Obedience for the future, and yet do neither, but purpose to continue in their grievous Sins? Or if they do not positively purpose to continue in their Sins, yet have they no Intention to leave them. Such coming must unavoidably increase Damnation, because here is a new and most provoking Sin, of mocking CHRIST's Ordinance, added to his old Impenitence. But truly, I believe, as well as hope, that not one Sinner in a hundred thousand comes to the Sacrament without a general Repentance, and some sort of Resolution of forsaking his Sins,

Sins, though it be faint and loose, and ineffectual. And of such, I know not how to conclude that they thereby increase their Damnation, any otherwise than they, who, without coming to the Sacrament, make such kind of Resolutions frequently, and yet forget and break them, may be said also to increase their Damnation; since every new Sin does certainly add to our Misery, and more and more endanger our Souls. I will therefore yield to you, that *to come unworthily*, is a greater Venture, than *to stay away*; if by *unworthily*, you mean a positive Intention not to leave your Sins, but still to continue in them. But if by *unworthily* you mean such a Repentance, and Resolution of leaving Sin, as though when it is made, is hearty and sincere, yet afterwards proves ineffectual; then I will not yield, that *to come unworthily*, is more dangerous than *to stay away*; because the breaking a good Resolution (not intended to be broken when it is made) is not a greater Offence, than not to make that Resolution, although you were obliged to make it. Caius, a great Squanderer, owed me a hundred Crowns, and upon my Demand, promised to pay that Sum at six Months End, according to his Obligation; the Day came, but not by Debtor; for though when he made that Promise, he was in great Earnest, and seriously intended to take

take up, and discharge himself, yet he fell into his old loose Courses, and was thereby disabled from approving himself an honest Man. *Titius*, another Squanderer as great as he, owed me the like Sum, under the like Obligation, but when I called upon him, made me no Answer, affirming afterwards that he would not promise, because he intended not to leave his ill Courses, which would certainly disable him from paying his Debt. Am I more obliged to *Titius*, for not promising, because he intended not to perform, than to *Caius* for promising, and intending to perform, although he did not indeed perform? Do I owe him more Favour, who refuses to promise what he is in Reason obliged to promise, and in Justice to perform; than I owe to him, who promises in good Earnest, and intends at that Time to perform, though afterwards he forgets and fails? Put these two Men under equal Obligations, and equal Abilities of discharging them, and you will see, to which of them most Kindness is owing from the Creditor. To promise, with a Purpose of not paying, is to deceive me, and abuse me; but to promise with a Purpose of paying, though he did not pay, is only to disappoint me. I say, therefore, (to make a short Application) that to come to the Sacrament, with a general Sorrow and Concern for Sins past, and a general

general Resolution to live better for the Time to come, although Men afterwards fall into Sin again, and forget their good Resolutions, is not a worser and more hazardous Thing, than to stay away from the Sacrament, without any Repentance at all of past Sins, or any Resolutions of living better, but going on still in their old Course of Wickedness. If it were, indeed, a voluntary Thing, and left at Peoples Liberty, whether they would come to the Sacrament, or stay away, then it were safer not to come: But since it is a Duty laid upon Men by CHRIST's Command, and all Men are obliged to come, by virtue of the Obedience they owe to their Saviour, I can see no Safety in refusing to come; and this refusing to qualify themselves and come, must as certainly increase their Damnation, as coming less qualified than they ought to be. I would not encourage any one to come *unworthily*, that is, without Repentance, without Resolutions of Amendment, without Faith, and without Charity, for certainly such coming must be hazardous. But I can see as much Hazard in disobeying CHRIST, in refusing to come as the commands, because Men live (and still resolve to live) without Repentance, without Resolutions of Amendment, without Faith, and without Charity. In a Word, there is no Safety but in Repentance and Obedience,

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Obedience, both of which, by the Grace of God, are in every Christian's Power. And to that Grace I leave you, beseeching Him, who is the Author of that, and every other good and perfect Gift, to bestow them in such Measure, on us all, that we may most religiously discharge both this, and every other Christian Duty, in the manner that we ought, to the Glory of his great Name, and the Salvation of our Souls in the Day of the LORD JESUS.



F I N I S.

10.
AN
ESSAY
ON THE
HOLY SACRAMENT
OF THE
LORD'S SUPPER.

By PETER WALDO, Esq;
OF MITCHAM, IN SURRY,

Author of A COMMENTARY on the LITURGY
of the Church of ENGLAND.

THE TENTH EDITION.

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CHAP. I.

On the Nature, End, and Design of the Holy Communion.

WE read in Moses's Account of the Creation, that *God created Man in his own Image*, Gen. i. 27. by which we are to understand, that our first Parents, Adam and Eve, were created holy and upright, with a perfect Knowledge of their Duty, and a Power, through the Divine Blessing, to perform it. In this Condition they were placed in Paradise, in a State of Trial, and, no Doubt, in the full Enjoyment of Comfort, Peace, and Happiness; with a Promise of immortal Life, if they should love, honour, and obey their great Creator; but with an express Threatening of Death and Misery, in Case of their Disobedience.

In the Midst of that Plenty of every Thing fit for their Use, wherewith God had blessed them, one Tree only was reserved, whereof they were forbidden to eat, as a Test or Trial of their Obedience. Of this fatal Fruit the

Woman (seduced by the Devil in the Form of a Serpent) tasted, and then gave thereof to her Husband, and *he did eat*. Thus did they both wilfully transgress a plain and positive Command of their Maker; and by so doing they incurred his most just Displeasure, forfeited all Title to his future Favour, and subjected themselves to that Sentence of Death, and all its dreadful Consequences, with which they had been threatened. Thus *Sin entered into the World, and Death by Sin*. Hence human Nature became polluted and depraved; and from this Fall of our first Parents we may date all that Wickedness and Corruption, which we read, and hear of, and see, in the World, and which we cannot but feel and lament in ourselves. Accordingly we are told that *Adam begat a Son in his own Likeness, after his Image*, Gen. v. 3. that is, with the same corrupt sinful Nature as his own was now become; and in *his Image*, as being directly opposite and contrary to the *Image of God*, wherein he was at first created.

How wretched and deplorable a State was Man now reduced to! To live only to sin, and suffer the just Reward of Sin, Death and Misery. Dreadful indeed! had not our gracious and merciful God provided a Remedy; and, in Pity to lost Mankind, appointed the *Seed of the Woman to bruise the Serpent's Head*. Under this Figure was our blessed Redeemer (the Son of God, the *Lamb slain from the Foundation*

Foundation of the World) promised to Adam and his Posterity, to be offered in due Time as a Sacrifice and Propitiation for the Sins of the whole World. By virtue of which Sacrifice all Men, from the Beginning to the End of all Things, are entitled to Pardon, and assured of eternal Happiness in the Life to come, on Condition of their Repentance, Faith, and Obedience—*As in Adam all die, even so in Christ shall all be made alive.* 1 Cor. xv. 22.

Now in order to imprint in the Minds of our first Parents, and of their Posterity after them, a deep Sense of their own Unworthiness, and of God's great Goodness, and to keep up a lively Faith in the promised Redeemer; Sacrifices were appointed, and continued ever after until the Coming of Christ, as a principal Part of religious Worship. By these every faithful Servant of God was instructed in the heinous Nature of Sin, and the Necessity of an Atonement for it: which Atonement was to be made, not by any Virtue or Efficacy in the Sacrifices themselves, but only by that all-sufficient Sacrifice of Christ upon the Cross, which these were designed to foreshew and represent. For the same Reason, since the Coming of our blessed Saviour, we Christians are commanded to keep up a constant and grateful Remembrance of what he has done and suffered for us, in the holy Sacrament of the Lord's Supper. The Bread which we *break* is to remind us of his

Body having been *broken*, or crucified, for us; and the Wine poured out is to represent to us his most precious Blood, which was shed for our Redemption, and to make an Atonement for our Sins. And this is undoubtedly the original, and one principal, Design of the holy Sacrament; *viz.* to be a standing Memorial and Representation of our Lord's Death and Sufferings, unto the End of the World. For, as St. Paul says, *as often as ye eat this Bread, and drink this Cup, ye do shew the Lord's Death, 'till he come*: that is, 'till his second Coming to Judgment.

But *2dly*, it may, and ought to, be considered as a Sign or Token of present Graces; that is, of the gracious Influences of the Holy Spirit, which our Saviour has promised to all such as shall seek for them by fervent Prayer, and the diligent Use of this Sacrament. Of ourselves we are utterly unable to please God. *In our Flesh*, the Scripture tells us, *dwelleth no good Thing*; that is, in our natural fallen State we have no Power to do what is good, or avoid what is evil; but *are dead in Trespasses and Sins*: yet the same Scripture assures us, that *we can do all Things through Christ, that strengtheneth us*; that is, we can do all Things necessary to our Salvation, by the Help of the Holy Spirit, given us by Christ. The Blessings derived to us from which Spirit are very aptly signified and represented by the Bread and Wine in the Holy Sacrament. For as
Bread

Bread is the great Strengtheners of our Bodies, and Support of our *animal* Life; so does the divine Spirit strengthen and animate our Souls, and maintain us in our *spiritual* Life. As Wine is the sovereign Cordial that revives our Spirits, and invigorates our Bodies; so does the Grace of God comfort and refresh our Souls, and keep us from fainting in our spiritual Warfare against the World, the Flesh, and the Devil.

Nor is the Sacrament to be considered only as a Sign or Memorial of the Death and Sacrifice of Christ, and of the Benefits procured us thereby, but also as a Means or Instrument of conveying those Benefits to every faithful and worthy Receiver: (of which I shall treat more fully in the third Chapter).

Moreover, it may be looked upon as a Pledge, or Earnest, of our future Glory and Happiness; of which indeed we have numberless Promises, throughout the Gospel, from Him who had *the Words of eternal Life*, and whose *Word is Truth*. And that these Promises might make the deeper Impression on us, and be ever fresh in our Minds, he has instituted the holy Sacrament as a Pledge to assure us of his Performance of them *in due Season, if we faint not*. Thus does our blessed Master, by these visible Signs and Tokens, graciously vouchsafe to quicken our Hopes, and animate our Faith, 'till the one shall be lost in Vision, and the other swallowed up in

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Enjoyment.

Enjoyment. For, *when that which is perfect is come, then that which is in Part shall be done away.* Then shall the Means of Grace cease, when the End shall be obtained, and the Hope of Glory vanish, when that Glory itself shall be revealed and imparted to us: when we shall enter on our eternal Inheritance of such Blessings as *Eye hath not seen, nor Ear heard, neither hath it entered into the Heart of Man to conceive, which God hath prepared for them that love him.* 1 Cor. ii. 9.

From the View we have now taken of the blessed Sacrament, we are naturally led to consider it as a Confirmation of the new Covenant, whereof Christ is the Mediator; being purchased and procured for us by his Death and Sufferings. So our Lord himself tells us: *This Cup, says He, is the New Testament, (or Covenant, as it should more properly be rendered) in my Blood, which is shed for you.* Luke xxii. 20. In this Covenant God is graciously pleased to promise us Pardon of our past Sins, present Grace, and future Happiness, on Condition of our hearty Repentance, and sincere Faith, and Obedience. Into this Covenant we were first admitted at our Baptism, which is called by St. Peter (in respect to our Part of the Engagement) *the Answer of a good Conscience towards God:* wherein we were made *Children of Christ, Heirs of God, and Inheritors of the Kingdom of Heaven.* Now all these great and glorious Privileges, originally conferred on

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us in the Sacrament of Baptism, are confirmed to us in that of the Lord's Supper on God's Part: at the same Time that we renew our Promise to fulfil the Conditions required of us on our's.

Lastly, this holy Sacrament is to be considered as a Sign of our Communion and Fellowship one with another. For, says St. Paul, *we being many are one Bread and one Body; for we are all Partakers of that one Bread.* 1 Cor. x. 17. As all Christians, high and low, rich and poor, make up one Body, of which our Saviour Christ is the Head, and one Family, of which he is the Master; so are we all commanded to eat at one Table, of one Bread, and to drink of one Cup, as a Sign of that mutual Love and Charity, which ought ever to subsist among us, and without which he will never own us as his Members or Servants.

To sum up what has been said in few Words — This holy Sacrament, (which is indeed the great Token and Badge of our Christian Profession) was instituted to represent, and put us in continual Remembrance of, the all-sufficient Sacrifice of Christ upon the Cross; which is the Foundation of all our Hopes of Pardon and Happiness. It was designed to signify to us the Efficacy and Necessity of the holy Spirit of God, to assist us in our Duty, and enable us to work out our Salvation. It was also appointed as a principal Means of convey-

ing these Benefits to us; and as a Pledge to assure us of our future Glory, and eternal Life. Lastly; in this sacred Ordinance we renew the Covenant entered into at our Baptism, and certify our Love and Charity towards one another.

C H A P. II.

On the Necessity of our receiving the Sacrament in order to our Salvation.

THIS DO IN REMEMBRANCE OF ME. Luke xxii. 19. These Words of our blessed Saviour (spoken when he first instituted the Sacrament, and was going to die for our Sins) do certainly shew the Necessity of our receiving it, better than all other Arguments whatsoever. For here is a plain and positive Command of Him, who has an undoubted Right to command us; of our great Master and Redeemer, our LORD and our God. And that it was intended to be of perpetual Force and Obligation to the End of the World, appears very plainly from what follows in St. Paul's Account of the Institution (which he received by immediate Revelation from Christ himself) where he says; *After the same Manner also he took the Cup, when he had supped, saying, This Cup is the New Testament in my Blood: this do ye, as oft as ye drink it, in Remembrance*

Remembrance of me: For as often as ye eat this Bread, and drink this Cup, ye do shew the Lord's Death, 'till he come. 1 Cor. xi. 25, 26. These Words also plainly shew, that the holy Sacrament was to be received *often*: and so the Disciples and first Christians certainly understood them, as they made it a constant Part of their religious Worship. Accordingly we read in the Acts of the Apostles, Ch. ii. 42. that *They continued stedfastly in the Apostles Doctrine and Fellowship, and in BREAKING of BREAD* (that is, receiving the Sacrament) *and in Prayers.* Indeed, in those early Ages a Man would have been looked upon as no Christian, who refused to join in the Holy Communion. And let us remember, my dear Brethren, that the very same Obligation lies upon *us* as did upon *them*. We have all one Saviour, *Jesus Christ; the same yesterday, to-day, and for ever.* But let me ask—can we hope to be saved by him, while we live in wilful and open Disobedience to one of his Commands?—Can we expect to partake of the Benefit of his Sacrifice, while we refuse to remember it in the Manner he himself has appointed?—Let us not deceive ourselves: If we will enter into Life, we must keep the Commandments.—Our Obedience must be *general*; to *all* the Precepts of the Gospel, without Exception.—*Whosoever*, says St. James, *shall keep the whole Law, and yet offend in one Point, is guilty of all.* Now Christ has ordained two Sacraments in

his Church, and strictly commanded us to observe them, as Means of Grace, and Conditions of our Salvation. These are Baptism, and the Lord's Supper. They are therefore necessary on two Accounts; as Means of Grace, that is, of procuring and applying to us the Benefits of our Saviour's Death, and the Assistance of his holy Spirit; and likewise as being his express and positive Commands. You all observe one of these Sacraments, Baptism; and so far you do well, you think it necessary; and doubtless it is so.—Why then will you not observe the other, which is equally commanded, and therefore equally necessary?—Besides; consider the great Difference between the Case of a Child unbaptized, and that of a grown Person who never receives the holy Communion.—It is not the *Fault* of the Child, but his *Misfortune*, that he is not admitted into the Christian Covenant.—He has no actual Sin to answer for.—Whereas, if you neglect to remember your Saviour, and to confirm your Part in that Covenant, as He has commanded, the Fault is *wholly your's*, you sin wilfully; and surely you must tremble, if you think of the Consequence. For as our Duty in this Case is plain and clear, if we obstinately persist in our Disobedience to our gracious Redeemer, we infallibly forfeit his Favour; do in Effect renounce our Christianity, *denying the Lord that bought us*; and shall find, I fear, when it is too late, that to us CHRIST IS DEAD IN VAIN.

C H A P.

C H A P. III.

On the Benefits arising from a frequent and devout Attendance on the Lord's Supper.

HAVING, I hope, fully convinced you of the Necessity of receiving the Sacrament in order to your Salvation, I should think it almost needless to add any Thing to persuade you to a frequent and devout Attendance on it. However, since our Religion in general, and every Act of it in particular, is a *reasonable Service*, and *Godliness is profitable unto all Things*; it may be proper, as a further Motive and Encouragement, to shew you the Reasonableness and Usefulness of this Duty, by laying before you the great Benefits arising from a due Performance of it.—And first, we may well apply to this what the Psalmist says of God's Laws in general, Psalm xix. 11. *that in keeping of them there is great Reward.* As sure as God is true, so surely will he reward those who obey his Commands; generally in this Life, with that Comfort and Peace of Mind, which the World cannot give; and certainly with eternal Joy and Happiness in the Life to come. But to be more particular—The Benefits of a devout Attendance on the holy Communion are many and various. The first and principal is, it's being a Means of conveying to us the Blessings obtained

tained by the Death and Sacrifice of Christ; according to that memorable Saying of St. Paul, 1 Cor. x. 16. *The Cup of Blessing, which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ?* Which Words are generally understood to signify, that by a faithful and devout Participation of the Bread and Wine in the Lord's Supper, we do indeed partake of his most blessed Body and Blood, which they are designed to represent; that is, of all those spiritual Blessings procured for us by his Body broken, and his Blood shed for our Sakes: Then (as our Church expresses it, almost in the very Words of Scripture) "we spiritually eat the Flesh of Christ, and "drink his Blood; we dwell in Christ, and "Christ in us; we are one with Christ, and "Christ with us." Then are our Souls fed and nourished with their proper Food and Sustenance; as necessary for them, as Bread is for the Support of our Bodies. Then, being united to Christ, our Head, we become, in some Sense, *Partakers of a Divine Nature*; receiving from him such Communications of the Holy Spirit, as he sees needful for us, to help our Infirmities, and enable us to perform our Christian Duty. Accordingly, the Apostle says, 1 Cor. xii. 13. *We have been all made to drink into one Spirit*—plainly alluding to our drinking of the Wine in the holy Sacrament. And, indeed, if even to private Prayer our Saviour

Saviour has annex a Promise, that *his Heavenly Father will give his Holy Spirit to them that ask him*, Luke xi. 13.; and if all public Devotions, being of divine Appointment, have a greater Assurance of God's Blessing attending them, how much more, in this most solemn of all religious Actions, may we expect that he will graciously vouchsafe us the blessed Influences of his Holy Spirit? Not that we are to judge of them (I most earnestly intreat you to remember) by any inward Feelings or rapturous Transports (as Enthusiasts vainly boast, thereby deceiving themselves and others) but by the Effect of an holy Life, and an Improvement in all Christian Graces and Virtues. These are the *Fruits* of the *Spirit*; (see Gal. v. 22.) these are the only sure Signs of our having received it, and being under it's holy Direction: And these Fruits it will infallibly produce in us, if we are constant and diligent in using the appointed Means of obtaining them; which are Prayer, and the holy Sacrament.

But besides these spiritual Benefits of a frequent and devout Attendance at the Lord's Table, there are others which flow from it in a natural Way; as it tends to raise and cherish in our Minds pious Thoughts, and devout Affections; to inspire us with a Love of God; to keep us stedfast in our Faith in Christ; and to give us a just Hatred and Abhorrence of all Sin and Wickedness. The Love of God is the noblest Principle of our Obedience: It is called

called by our blessed Saviour *the first and great Commandment*. And what can be so natural and likely to raise this Love in us, as the Consideration of that great and astonishing Instance of his Love to us, in sending his only Son into the World, to die for our Sins, and to make us Heirs of eternal Life?—*Herein is Love*, says St. John, *not that we loved God, but that he loved us*—And again: *We love him, because he first loved us*. Now as often as we receive the Pledges of his Love in the holy Communion, we have there set before us the strongest Motives that can be to Love and Gratitude on our Parts; which surely cannot fail to make suitable and lasting Impressions in the Breast of every faithful Communicant.—The frequent Use of this Ordinance must likewise naturally confirm and establish us in a lively Faith in Christ, who is therein, as it were, set forth crucified before us; an humble Reliance on his Merits, which we there plead to our heavenly Father; and a steady Hope of Salvation through him, whom we commemorate as our only Redeemer.—It must also give us the strongest Hatred and Detestation of Sin, when we reflect, that no less an Expiation than the Sacrifice of the Son of God was necessary to atone for the Sins of his fallen Creatures.—In short, every Sentiment of Humility and Devotion, every Disposition to Piety and Goodness, is naturally excited in us by a frequent Attendance on the holy Sacrament.—It raises
our

our Thoughts from Earth to Heaven; and by reminding us where our *true Treasure* is, there it causes our *Hearts* to be also.—Lastly, it is a perpetual Source of Comfort to us under all our Miseries and Afflictions, as it fixes our Minds on another and better Life, to which this is but a Passage; on that heavenly Country to which we belong: *Where God shall wipe away all Tears from our Eyes; and there shall be no more Death, neither Sorrow, nor Crying, neither shall there be any more Pain: For the former Things shall be passed away.* Rev. xxi. 4.

Such are the Benefits arising from frequent and devout Communion; which Benefits, I beg you to observe, are plainly intended for us during our Progress through Life, and not at the Hour of Death; when this sacred Ordinance can be of little or no Use, nor afford any solid Comfort, to those who have lived in the constant Neglect of it. It is an holy and virtuous Life, not a Death-bed Repentance, that God requires of us; and which, for the Sake of the Merits of Christ, he will reward with Life everlasting. We must therefore REMEMBER OUR CREATOR IN THE DAYS OF OUR YOUTH, and persevere in a steady and uniform Course of Obedience to Him to the End of our Lives, if we hope to be saved. And in order to *remember* and obey him as we ought, we must be constant and diligent in the Use of those Means of Grace, which he has mercifully afforded us: particularly in our Attendance on
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the Lord's Supper.—Let us now enquire what Qualifications are necessary on our Parts, to fit us for a due Performance of this Duty, and to entitle us to all these Advantages.

C H A P. IV.

On the Qualifications necessary to make us worthy Communicants.

IN general, whoever is fit to pray, or to join in the common Service of the Church, is fit to receive the holy Sacrament. An Heart properly disposed for Prayer is doubtless at the same Time properly qualified for every other Act of religious Worship: And there is no Qualification requisite for the due Receiving of the Lord's Supper, which is not as necessary for the due Performance of Prayer. Let us then enquire what these Qualifications are, and apply them to each Duty respectively. We may reckon them up, I think, under the four following Heads, *viz.* 1st, An humble penitent Heart—2^{dly}, A firm and sincere Resolution of Amendment and Obedience—3^{dly}, A stedfast and lively Faith in God's Mercy through Christ, with hearty Thankfulness for his Death—and, *lastly*, Love and Charity towards all Men. To consider them each in their Order,

Humility

Humility I look upon-as the Ground-work of all. Now by Humility I do not mean what is commonly understood by it, as it respects our Behaviour towards one another (though in that Sense indeed it is a very important Part of Christian Duty) but by Humility, as the Word is generally used in Scripture, is to be understood that humble Disposition of the Heart towards God, that Lowliness of Mind, that Poverty of Spirit, which is so essential to true Piety, and so distinguishing a Mark of a good Christian. It consists in a deep Sense of our own Unworthiness, of our natural Proneness to Sin, and Aversion to Holiness, and of our utter Inability of ourselves to please God. It is, in the Language of Scripture, that broken Heart and contrite Spirit, of which so many excellent Things are spoken, and to which so many gracious Promises are annexed, both in the Old and New Testament—*The Lord is nigh unto them that are of a broken Heart, and saveth such as be of a contrite Spirit.* Ps. xxxiv. 18. *The Sacrifices of God are a broken Spirit; a broken and contrite Heart, O God, thou wilt not despise.* Ps. li. 17. Again, the Prophet *Isaiab*, speaking in the Person of Christ, says; *The Lord hath anointed me to preach good Tidings unto the Meek, he hath sent me to bind up the broken-hearted—*Is. lxi. 1. And, *To this Man will I look, says the Lord, even to him that is poor, and of a contrite Spirit, and trembleth at my Word.* Is. lxvi. 2. Agreeably
to

to these Declarations, our blessed Lord begins his Sermon on the Mount with the same Doctrine—*Blessed*, says he, *are the Poor in Spirit, for theirs is the Kingdom of Heaven.* Matt. v. 3. And both St. James and St. Peter (referring to a Passage in the Proverbs, Ch. iii. 34.) assure us, that *God resisteth the Proud, but giveth Grace unto the Humble.* It is this same Humility, and it's Opposite, spiritual Pride, which are so strongly marked out to us in that most striking and instructive Parable of the Pharisee and Publican (*Luke xviii. 10.*)—The former, trusting in his own Righteousness, proud of his Attainments, and boasting of his Merit, was rejected, and his Prayers refused Admission: while the humble Publican, conscious of his Unworthiness, confessing his Sins, and relying wholly on God's Mercy and Goodness, was graciously accepted.—Nearly allied to Humility is Penitence: Indeed they may be looked upon as inseparable. For whoever has his Mind deeply impressed with a Sense of his Sins, will naturally be sorry for them, and lament them before that Being, who alone can help him: With David *he will acknowledge his Transgressions, if his Sin is ever before him.*—From what has been said, and indeed from the whole Tenor of the Sacred Writings, it appears how indispensably necessary an humble penitent Heart is to make our Prayers acceptable to God; and it is no less plain, how peculiarly needful it is to make us fit for the holy Communion,

Communion, which is intended to set before us, in the strongest Light, the Wretchedness of our Condition by Nature, to remind us of our manifold Sins, and to convince us of the Necessity of a Redeemer in order to our Pardon and Salvation.

2. The second necessary Qualification is a firm and sincere Resolution of Amendment and Obedience: For we must not only *cease to do Evil*, but *learn to do well*. This is indeed the natural Effect, and genuine Fruit, of *godly Sorrow*; this is that true Repentance, of which the Scripture speaks, *not to be repented of*: without which all confession of Sin would be no more than an empty Form, and all our Prayers a Mockery of God, and downright Hypocrisy—*The Sacrifice of the Wicked is an Abomination to the Lord; but the Prayer of the Upright is his Delight.* Prov. xv. 8.—No less necessary is the same Resolution of Amendment and Obedience to make us worthy Partakers of the holy Sacrament. For in vain do we plead his Merits, who came to destroy the Works of the Devil, (that is, all Sin and Wickedness) for the Pardon of our past Offences, unless we are fully determined to forsake them for the future: In vain do we use those Means of Grace to assist us in all Holiness and godly Living, unless we firmly resolve to join our own hearty Endeavours for the same Purpose, and thereby to *work out our own Salvation*.

3. But

3. But since our best Actions are imperfect, and of themselves can never entitle us to the divine Favour; since *in many Things we offend all*, and shall continue to be more or less Sinners, so long as we live in this frail State; there is another most necessary Qualification to render our Prayers, as well as our Communion, acceptable to God; which is a stedfast and lively Faith in his Mercy through Christ.—*Without Faith*, says the Apostle to the Hebrews, *it is impossible to please him: For he that cometh to God must believe that he is, and that he is a Rewarder of them that diligently seek him.* Heb. xi. 6. And St. James, speaking of Prayer, says—*Let him ask in Faith, nothing wavering.* Ja. i. 6. But Faith in God's Mercy *in general* is not sufficient. It must be Faith in his Mercy *through Christ*, that will make the Worship of Christians acceptable; for *in him he has reconciled the World unto himself, and through him alone we have Peace with God.*—He is our Sacrifice, our Mediator and Advocate; the Foundation of our Faith, our Hope, and Confidence.—*I am*, says our blessed Lord, *the Way, the Truth, and the Life: No Man cometh unto the Father but by me.* John xiv. 6. *I am the Door: by me if any Man enter in, he shall be saved.* John x. 9. This Faith therefore is the very Essence of Christianity; and is necessary to make our Prayers acceptable, as they must be offered up in the Name, and through the Mediation, of Christ; and to make us worthy

Partakers

Partakers of the holy Sacrament, wherein we profess to rely wholly on God's Mercy through our said gracious Redeemer. To this Faith hearty Thankfulness must be added. Indeed if our Faith be sincere, it will naturally accompany it. For surely whoever stedfastly believes in this astonishing Instance of God's Love, shewn us in our Redemption, cannot but feel and express the warmest Sentiments of Gratitude and Adoration.

Thanksgiving is a very material and principal Part of Christian Devotion at all Times, and in all Places; but more particularly so, when we are commemorating the Mercies of God in the Holy Sacrament. For which Reason this Office is very properly and emphatically styled by ancient Writers, the *Eucharist*; which signifies the giving of Thanks; as our Church calls it, "Our Sacrifice of Praise and Thanksgiving." And certainly to join in it without a thankful Heart, can be no better than a Mocking of God, and an Insult on our blessed Redeemer.

4. The fourth and last Qualification I am to consider, is that of Love and Charity towards all Mankind; a most extensive and necessary Duty, to which we are particularly bound by our holy Religion, and without which we are told that all our other Doings will be *nothing worth*. The Love of God and of our Neighbour are indeed the Sum and Substance of all Religion; *on these two Commandments*, says our Saviour,

Saviour, *hang all the Law and the Propbets.* Matt. xxii. 40. And to pretend to one without the other, is vain and hypocritical; for the Scripture tells us; *If any Man say, I love God, and hateth his Brother, he is a Lyar.* 1 John iv. 20. The Nature of this Love, and the particular Duties flowing from it, and comprehended under it, together with our Obligations to the Practice of them, are plainly and clearly set forth to us throughout the whole New Testament. Our Blessed Lord makes it the distinguishing Mark of a true Christian: *By this, says he, shall all Men know that ye are my Disciples, if ye have Love one to another.* John xiii. 35. And one grand Branch of it, the Forgiveness of our Enemies, he has particularly insisted on, in that excellent Prayer he has taught us, wherein he has made it the express Condition of our asking and obtaining Forgiveness of our Sins at the Hand of God. — *If, says he, ye forgive Men their Trespases, your heavenly Father will also forgive you: But if ye forgive not Men their Trespases, neither will your Father forgive your Trespases.* Matt. vi. 14, 15. To the same Purpose is the Parable of the merciless Servant, delivered in the 18th Chapter of St. Matthew. In short, nothing can be more clear and evident than the Necessity of universal Love and Goodwill, to make our Prayers and Devotions in general acceptable to Almighty God. And as his Love to us, in sending his Son into the World

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to die for our Sins, is urged as the grand Motive to us to love one another, (*Beloved, if God so loved us, we ought also to love one another.* 1 John iv. 11.) surely when we commemorate that Love in the Holy Communion, we are more particularly bound to bring with us Hearts full of Love and Goodwill towards our Brethren.

As to the Necessity of Reconciliation with our Enemies, before we join in this sacred Ordinance, let us remember our Saviour's Admonition in his Sermon on the Mount. *Matt. v. 23, 24. If thou bring thy Gift to the Altar, and there rememberest that thy Brother hath ought against thee; leave there thy Gift before the Altar, and go thy Way; first be reconciled to thy Brother, and then come and offer thy Gift.* It may indeed so happen, that all Men are not actually at Peace with us; we may have Enemies unwilling to be reconciled. But if that is owing to their own Obstinacy and Perverseness, and not to any Backwardness on our Part, it should not give us any Disturbance, or hinder us from communicating. We are only to answer for ourselves. If then we are hearty and sincere in our Love and Goodwill to all Men, forgiving our Enemies, and doing them good, when fit Opportunities offer; if we make Amends and Restitution, to the utmost of our Power, to all those whom we have injured or offended; in short, if we love, not in Word only, but in Deed and in Truth; then are we

so far properly qualified to partake of the Pledges of God's Love in the Holy Sacrament.

You see now what are the Qualifications absolutely necessary to make our religious Duties of every Kind acceptable at the Throne of Grace. Let us therefore frequently *search and try our Hearts*, in order to know if we are possessed of them. Self-Examination is by no Means so laborious and difficult a Task as some may imagine : And the oftener we perform it, the easier it will be. It is useful and proper at all Times ; but more particularly so, before we go to our public Devotions, or to the Sacrament.—*Let a Man examine himself,* says St. Paul, *and so let him eat of that Bread, and drink of that Cup.* 1 Cor. xi. 28. And the same Rule may very properly be applied to public Worship in general ; to which no one should go careless or unprepared. Let us then examine our Consciences honestly and fairly, in regard to the Qualifications above-mentioned ; and we can never be at a Loss to know whether we are fit to pray, or fit to communicate. In this Preparation, you see, there is nothing tedious, or difficult, or puzzling, or terrifying : It is, in short, no other than that of an honest humble Heart ; a Disposition to believe, and live like a Christian.

As to such pious Persons, as have much spare Time on their Hands, and chuse to spend a large Portion of it in private Medita-

tion and Prayer, before they go to the Sacrament, God forbid that I should discourage them from so useful an Employment. But though it may be useful, and in some Cases expedient, it is by no Means necessary in general. The Scripture does not enjoin it. Let me then earnestly advise and entreat such among you, as are in Business or Service, and have not much Time at Command, never to make that an Excuse for not coming to the Holy Sacrament. Diligence and Industry in our respective Callings, so far from being an Hindrance, is of itself an excellent Preparative both for praying and communicating as we ought; as it is a main Part of our Duty, to be well employed, and keeps us out of many Temptations, to which the Idle are exposed. And be assured, that the longest formal Preparations will avail nothing, in the midst of an idle and mispent Life. For to be truly devout and religious, is not to be so by Fits and starts, and on particular solemn Occasions; but regularly, constantly, and uniformly. In short, whoever is humble and penitent, and endeavours to do his Duty to the best of his power, trusting in God's Mercy through Christ, and living in perfect Love and Charity with all Men; that is, whoever is a sincere Christian, is at all Times prepared for every Part of Christian Worship; is always fit to pray, and fit to receive the Sacrament. On the other Hand, a wicked impenitent Person

is equally unfit for both: His Prayers will be an Abomination unto the Lord, and by going to the Holy Communion he will only add Sin to Sin. Unless he repent, his Case is truly desperate; he is neither fit to live, nor fit to die.

CHAP. V.

Objections considered and answered.

TWO Objections, often urged against going to the Lord's Supper, are in Fact answered already.—The one is, that it is not a necessary Duty—The other, that it is a Work of great Difficulty, and requires more Time to prepare for it properly than most Persons can bestow. Now I have shewn you from Scripture, that it is absolutely necessary, being an exprefs Command of our blessed Saviour to all Christians without Exception. I hope, too, I have convinced you, that the Examination or Preparation, required before-hand, is by no Means a Work of much Time or Difficulty: So these Objections vanish of course. But it may be objected further, that it is a Duty attended with great Danger; because St. Paul says, *He that eateth and drinketh unworthily eateth and drinketh Damnation to himself, and* discerning

discerning the Lord's Body. 1 Cor. xi. 29. Now before I explain this Passage, let me only beg your Attention to a plain Question or two. Do you think that God Almighty would give you any Command, which it would be dangerous for you to obey? Do you imagine he would lay Snares or Stumbling-blocks in your Way? or that he would enjoin a Duty as necessary to Salvation, and make your Performance of that Duty expose you to Damnation? I appeal to yourselves, if this be not too shocking, and even blasphemous, to suppose. God forbid we should entertain such a Thought of our merciful and gracious Creator!—But let us proceed to examine the Passage in *St. Paul*; and the Objection, I am persuaded, will be easily removed. The Case of the *Corinthians*, to whom he was writing, was very particular, and quite different from any that can happen in our religious Assemblies. It was usual in those Times to have what they called their Feasts of Charity accompany the Celebration of the Lord's Supper: Of which Feasts all Christians, of every Rank and Condition, were to partake without Distinction; only with strict Temperance and Moderation. Now the *Corinthians* had grossly abused this pious and benevolent Institution; first, by shutting out the Poor (for whose Benefit it was principally designed) and then by eating and drinking to Excess: so that they were guilty of two great Crimes; want of Charity, and Intemperance.

And to increase their Guilt, they partook of the Holy Communion in a most riotous and disorderly Manner, without considering the Nature and Importance of the Business they were engaged in, or indeed without distinguishing it from a common Feast. This was such a shocking Abuse and Profanation of this most sacred Ordinance of Religion, as must surely make every serious Christian tremble to think of: This was, in the strictest Sense, *not discerning the Lord's Body*. And as all Sin subjects Men to the Wrath and Punishment of God, so they who were guilty of this might properly be said to *eat and drink their own Damnation*. But it should be observed, that the Word, which we translate *Damnation*, signifies in the Original, *Judgment, or temporal Condemnation*; as appears from what the Apostle adds in the very next Verse; *For this Cause many are weak and sickly among you, and many sleep*; that is, many among you have been punished by various Diseases, and many by Death: (for that is here meant by *sleeping*).

I hope now you are fully satisfied, that there is no Danger of our receiving the Sacrament unworthily, in the same Manner that the *Corinthians* did. But, you may ask, may we not still receive it unworthily, in some other Sense? — Undoubtedly we may; and take Notice also, that in like Manner we may pray unworthily. Whoever does either carelessly, inconsiderately, or irreverently, does it unworthily.

Much

Much more, whoever lives unworthily of his holy Profession, in the habitual Practice of any Sin, or the Neglect of any Duty, if he presume to enter the House of God, or approach his Altar, does in the highest Sense pray, or communicate, unworthily; and will thereby most assuredly increase his Condemnation. Let such therefore keep away both from Church and the Sacrament, till they have humbled themselves, with hearty Sorrow, for their Sins; and by unfeigned Repentance and Reformation made themselves meet to join in the Congregation of the Faithful.

But let not the honest and sincere Christian be afraid, where no Fear is. Let him not refrain from doing his Duty at God's holy Table, because he is fearful he shall not do it so well as he ought. Let him remember, that the best of our Services are imperfect. Let him but do it as well as he can; and rest assured that God's Goodness, and our Saviour's Merits, will supply what is wanting on his Part. Trusting in these, let him go boldly to the Throne of Grace; and he will not fail to be graciously received.

Of ourselves indeed we are not worthy of the least of God's Mercies, much less of the great Blessings tendered to us in the Holy Sacrament. We are not worthy of the Air we breathe, or of the Food we eat. But are we therefore to refuse to live, or refuse to eat? Or not to accept of God's Bounty and Goodness,

because we are undeserving of them? If this is evidently absurd in all other Cases, why is it not equally so in regard to our receiving the Sacrament?—Besides, the very Nature of this Duty implies our Unworthiness; and an humble sense of our Unworthiness is a main Qualification for performing it as we ought. Had Mankind continued holy and innocent, there had been no Need of any Redemption, no Sacrifice on the Cross, no Sacrament: It was for Sinners that Christ died, and instituted this Remembrance of his Death and Passion. Unworthy of this amazing Goodness we certainly are, even the very best of us: but that is no Reason we should not most humbly and thankfully accept it, when offered to us. On the contrary, **HOW SHALL WE ESCAPE, IF WE NEGLECT SO GREAT SALVATION?** if we neglect to use those Means, which God has appointed for our Improvement in all virtuous and godly Living.

I proceed now to consider some other Objections, which are indeed very weak and frivolous, and yet, I am afraid, keep many Persons away from the Holy Communion. The first I shall mention relates to the lower Set of People, who seem to have a very mistaken Notion, that it is a Duty which belongs only to the Wise and Learned, the Rich and Great, and which the Poor have no concern in; nay, that it would be a Kind of Presumption in them to join in it. But, surely, nothing can be

be more foolish, or more directly contrary to Scripture and Reason, than this Supposition. For are we not expressly told, that *There is no Respect of Persons with God? that He regardeth not the Rich more than the Poor; for they all are the Work of his Hands?* Job xxxiv. 19. Have we not all the same Creator, the same Redeemer, the same Sanctifier? Have we not been all baptized into one Faith; in the same ever blessed Name of the Father, Son, and Holy Ghost? And are we not then all equally intitled, and equally obliged, to eat of the same Bread, and drink of the same Cup, in the Sacrament of the Lord's Supper? Look into your Bibles; you will find there no Privileges or Benefits annexed to Riches and Grandeur: On the contrary, our blessed Saviour often warns us of the Danger attending them, by their leading us into many Temptations, which Poverty is not exposed to: And it is very remarkable, that in his Answer to the Disciples of John the Baptist, speaking of his divine Mission, he says, that *the Poor have the Gospel preached unto them.* Neither have worldly Wisdom or Learning any Promises made them in holy Scripture. We are there told, that *the Fear of the Lord, that is Wisdom, and to depart from Evil is Understanding.* Job xxviii. 28. And that to know Jesus Christ, and him crucified, is the only saving and valuable Knowledge. And St. Paul, writing to the Corinthians, says; *For ye see your Calling, Brethren,*

how that not many wise Men after the Flesh, not many mighty, not many noble, are called. 1 Cor. i. 26. *For the Wisdom of this World is Foolishness with God.* 1 Cor. i. 20. In short, there is no Person so mean and low, so poor and ignorant, but what may know, and do, all that is necessary to his Salvation as well as the greatest, and richest, and wisest Man living.

True Religion lies in the Heart, and shews itself in the Fruits of an holy and virtuous Life; not in worldly Wisdom or Learning, much less in Pomp or Splendour. He that is *poor in Spirit*, and *rich in Faith and good Works*, let his Condition in Life be what it will, he only is the good Christian, and will not fail to be accepted of God here, and eternally rewarded by him hereafter. Whoever therefore is meet for the Kingdom of Heaven, is certainly fit to join in every Act of religious Worship here on Earth: so that there is no more Reason for you to refrain from the Sacrament on Account of your Poverty, or low State of Life, than from Prayer, or from coming to Church. To plead such Excuses, is foolish and wicked: To expect to be saved, without using the Means of Salvation which God has appointed, is indeed the Height of Presumption. But let your Condition be never so low, there can be no Presumption in your receiving the Sacrament, if with an honest and humble Heart, and steady Faith, you endeavour to do your Duty in that State to which God has called you.

Another

Another very weak Excuse, pleaded by some, especially by young Persons, for a Neglect of this Duty, is, that they don't care to be singular or particular. "The generality of People, say they, of our Age, and in our Condition, never go to the Sacrament; and why should we?"—Good God! Are you then afraid or ashamed of being particular in doing your Duty? Or do you regard Men more than God?—The Scripture tells us, *We must not follow a Multitude to do Evil*. *Exod. xxiii. 2.* For the same Reason, we must not follow a Multitude to omit doing what is good. In a plain Case, where our Duty is clear, as it is here, to follow bad Examples, will be no Excuse for us; and if a false Shame makes any of you refrain from coming to God's Holy Table, let me beg of you seriously to reflect on those awful Words of our blessed Saviour, and to keep them constantly in your Minds: *Who-so-ever, says he, shall be ashamed of me and of my Words in this adulterous and sinful Generation, of him also shall the Son of Man be ashamed, when he cometh in the Glory of his Father, with the holy Angels.* *Mark viii. 38.*

The last Excuse I shall mention, for not communicating, is, that it is looked upon by some to be a Duty of so serious and solemn a Nature, as not to be consistent with a lively Temper, and cheerful Disposition. But this is a great Mistake; proceeding from a very wrong Notion of Religion in general, and of

this Duty in particular. God's *Commandments* are not grievous. Whenever we address ourselves to Him, either in public or private, whether in the common Service of the Church or in the Sacrament, we cannot be too serious and devout: It would certainly be a great Degree of Profaneness to be otherwise. But this is no Hindrance to our being cheerful and pleasant at other Times, and on proper Occasions. It is Superstition, not Religion, that sours Men's Tempers, and disposes them to be gloomy and melancholy. True Religion has a natural Tendency to make them cheerful and easy; happy in themselves, and agreeable to all about them. Indeed there is no such Thing as being truly and constantly cheerful without it. Nor does it by any Means forbid a moderate Indulgence in innocent Recreations and Amusements. *There is a Time for all Things*: and the same Person may be at one Time serious, and yet very calm and easy; and at another Time cheerful, and yet very innocent. Let me only intreat you to make the Trial, and be assured you will find by Experience, that the more truly religious you are, you will be so much the more comfortable and happy; and that the oftener you go to Church, and receive the Sacrament with Piety and Devotion, the more you will be disposed to enjoy every Comfort, every innocent Pleasure of this Life, with a rational Cheerfulness and grateful Satisfaction. I conclude

clude all with the Words of the inspired Preacher, who, speaking of Wisdom or Religion, tells us; HER WAYS ARE WAYS OF PLEASANTNESS, AND ALL HER PATHS ARE PEACE. Prov. iii. 17.

C H A P. VI.

Directions for a devout Behaviour at Church; and particularly at the Holy Communion; with some Remarks on the Communion Service.

ONE general Rule to be observed in all Affairs we are concerned in, whether of a religious Nature or not, is, to mind what we are about; to attend closely and diligently to that, and that only. The Usefulness and Necessity of this Rule in the common Business of Life, is allowed by every one. Now as Religion is doubtless the most important Concern of all Men, the Duties of it certainly demand our peculiar Care and Attention. Whenever therefore we worship God, either in private or public, we should endeavour to keep our Minds wholly attentive to the solemn Work we are employed in, and intirely disengaged from all worldly Thoughts whatsoever. Particularly, when we go to Church, we should consider before-hand, that we are going to enjoy the greatest Honour and Happiness this World can

can afford; that of being admitted into the more immediate Presence of Almighty God; into the Palace of the King of Kings, and Lord of Lords. We should consider too very seriously the End of our going thither, and the great Concern of our Souls in the Business we are there to be engaged in, that we are to confess and bewail our manifold Sins and Transgressions to that Being, who alone can help us; to implore his Pardon for what is past, and the gracious Assistance of his Holy Spirit to amend our Lives for the future; to thank and praise him for all the Blessings we have already received, or do now enjoy, or hope for; and, above all, for the Redemption of the World by our Lord Jesus Christ; humbly beseeching him that we may receive the Benefit of it in an happy Immortality. Having our Minds duly impressed with these Reflections before-hand, we must be careful not to let them slip, during our Stay at Church; but to keep both our Eyes and Thoughts from wandering; and let our Behaviour throughout be serious, attentive, and devout. The excellent Service of our Church, is most admirably fitted to help us in maintaining a Spirit of true Piety and rational Devotion; and the Rules it prescribes, as to our outward Behaviour, are no less proper, and ought to be carefully observed; I mean, not only in regard to kneeling or standing, as we are there directed, but also in another Particular of no small Consequence, and yet much neglected,

neglected, that of repeating, or not, the several Parts of the Service after the Minister. The Confession and the Lord's Prayer the whole Congregation is to join in; as in the Litany and some other Parts they are to take their Share, as directed; yet not so loudly as to disturb and confound one another, but (as the Exhortation enjoins) with an "humble," or low "Voice;" which will naturally accompany "an humbly, lowly, penitent, and obedient Heart." But as to the Prayers in general, it is the Minister's Business to offer them up singly; and the People should attend to them silently, making them their own by saying an hearty Amen (which signifies *so be it*) at the End of each. This is much more decent and proper, than a Custom some Persons have of repeating every Prayer after the Minister: for you may pray very fervently and devoutly with your Hearts, without opening your Lips; nay, I am persuaded, much more so, if you do but keep your Attention fixed to what you are about. The common Service being ended, next follows the Sermon; which you should carefully attend to, as being an Explanation of the Word of God, and intended to instruct you both in Matters of Faith and Practice. Instead therefore of criticizing and making your Remarks upon the Preacher (as the Manner of too many is) you should endeavour to profit and improve by his Discourse; as you certainly may, if it is not your own Fault.

And

And now to come to the last and most material Part of all, the Communion Service; than which nothing surely was ever better calculated for the Purpose of true Devotion; being wonderfully expressive of all that Humility, Penitence, Faith, Gratitude, and Charity, which should fill the Breast of every devout Communicant. Be careful then to come to it with such good Dispositions, praying earnestly to Almighty God to keep them fresh in your Minds; and by his Grace, and your own strict Attention to the Office of the Church, you will not fail to perform this Duty acceptably to him, and to your own great Benefit and Comfort. If you join heartily and sincerely in the common Service, you will find this an excellent Help towards keeping your Minds properly disposed for that of the Communion. In both you should avoid all Coldness and Indifference on the one Hand; and on the other, you should not aim at any violent Emotions, or rapturous Heights of Devotion; but rather endeavour to preserve an even regular Piety; and if you are sincere and attentive, some Warmth and Earnestness will naturally follow. The main Point is, to be deeply affected with a Sense of your own Unworthiness, and of God's great Goodness in appointing, and our blessed Redeemer's Mercy in giving himself, a Sacrifice for our Sins. These and such-like Meditations should be more or less our daily Employment, but particularly when we are
 I about

about to partake of the Memorials of our Redemption at God's holy Table.—The Service of our Church (that Part of it, I mean, in which the Communicants alone are concerned) begins with the Offertory, or a Collection for the Poor, in imitation of a very ancient and laudable Practice; Almsgiving being a very proper Attendant on Prayer in general, and more especially on this solemn Ordinance. Several Sentences of Scripture are now read, to excite us to this Branch of Christian Charity, which we should seriously attend to; giving according to our Abilities, and always remembering what the Word of God assures us of, that *He that giveth unto the Poor, lendeth unto the Lord, and what he layeth out, it shall be paid him again.*

We are in the next Place called upon to exercise another Part of Christian Love or Charity, in praying for the whole State of Christ's Church *militant* here on Earth. The Word *militant*, signifies being in Warfare; and is applied to the present State of the Church in this Life, on Account of it's being exposed to many Dangers and Difficulties, and having many Enemies and Temptations to strive and contend with; which those good Christians who shall have overcome, having fought the good Fight, shall become Members of the Church *triumphant* in Heaven.

In this excellent and comprehensive Prayer, we first beg God's gracious Acceptance of our
Alms,

Alms, and of our Prayers in general, particularly of those we are now going to offer up to him. We then pray for the whole Church of Christ; that all Members of it may live in true Faith, and constant Obedience to their great Master; and in Unity and godly Love one with another. In the next Place, according to the Scripture Rule, we pray for all Christian Kings, Princes, and Governors; especially for our own most gracious Sovereign, and such as are in Authority under him; "that they may truly and *indifferently* (that is, "*impartially,*") minister Justice, &c." Then follows a Petition for the Clergy, "that they "may both by their Life and Doctrine," answer the great End of their Appointment: and lastly, for the People in general, and for those now assembled in particular; that God would bestow on us the greatest of all Blessings here on Earth, his spiritual Grace, to prepare and qualify us for his Kingdom in Heaven. We then recommend to his Pity and Mercy all that are in Want or Affliction; thanking him for having released such of his faithful Servants as are departed from the Miseries of this Life, and beseeching him to enable us, to follow their Example, that so we may be for ever happy with them in the Life to come.—Before I proceed, permit me to make one Remark on this Prayer, which may be applied to our Prayers in general, and particularly to those of our Church; which is this—(I will give it you
in

in the Words of the admirable Bishop *Taylor*)
 " Let every Man study his Prayers, and read
 " his Duty in his Petitions."—Prayer is un-
 doubtedly a Duty *in itself*, without consider-
 ing it in Reference to any other: but it is also
 highly useful, as it tends to keep up in our
 Minds a just Sense of our Duty in general
 both to God and Man; and it must be our
 constant Endeavour, if we would have our
 Prayers heard, to regulate our Behaviour ac-
 cording to what we pray for. To instance in
 the Prayer now before us; we pray that all
 Christians may " live in Unity and godly
 " Love." Now, if at the same Time we live
 in Enmity, Strife, Variance, Revenge, or any
 other uncharitable Disposition, is not this pre-
 varicating with God? Is it not downright
 Hypocrisy? Do we not stand self-condemned?
 How careful then should we be, that our Hearts,
 and Lives correspond with our Petitions, and
 that we be shining Examples of that Unity and
 godly Love, which we pray may prevail uni-
 versally!—So likewise when we pray for our
 gracious King, and all that are in Authority
 under him, how should this inspire us with the
 warmest Sentiments of Duty and Loyalty to
 him, and of Obedience to our Governors in
 general; and make us detest and abhor, not
 only the heinous Sin of Rebellion, but every
 Species of Faction or Disaffection, which tends
 to the Confusion of all Order and Decency,
 and the Scandal of our holy Profession? Our
 blessed

bleſſed Saviour and his Apoſtles, both by their Precepts and Examples, enjoined the ſtrictest Obedience to the higher Powers, even when they were Heathens and Perſecutors of the Chriſtian Faith; and ſhall not we pay the ſame Obedience to our Rulers, who are the Guardians and Defenders of it? If we believe the Scriptures, nothing is more clear than that we cannot be good Chriſtians, if we are not good Subjects.

But to return from this Digreſſion—After the Prayer for the Church militant, follows an Exhortation (the third in our Prayer-books) full of excellent Inſtruction, which demands our moſt ſerious Attention. It is deſigned to ſhew us the great Benefits of receiving the Sacrament worthily, and wherein ſuch a worthy Receiving conſiſts; and alſo the Danger of receiving it unworthily, and the ſure Way to avoid it. All this has been ſo fully explained to you in the foregoing Chapters, that I need not, I preſume, ſay any Thing more on the Subject in this Place. You have been told what Qualifications are neceſſary to make you worthy Communicants; if you come with theſe, you cannot fail to reap all the Benefits, and eſcape the Danger, here mentioned. Be not therefore terrified or alarmed at hearing this Exhortation; but proceed, as it goes on to direct you, “to give moſt humble and hearty
“ Thanks to God, the Father, the Son, and
“ the Holy Ghoſt, for their amazing Love
“ to

“ to Mankind in the Redemption of the
 “ World by our Saviour Christ, both God
 “ and Man.” Lift up your Hearts, with the
 warmest Gratitude, and most affectionate De-
 votion, to your Creator, your Redeemer, and
 Sanctifier; by whom you have been saved
 from Death and Misery, and made capable
 of eternal Life and Happiness. And, in par-
 ticular, thank your gracious Redeemer for his
 infinite Condescension and Love in taking our
 Nature upon him, and submitting to a cruel
 and ignominious Death for our Sakes; and
 also for a further Instance of his Kindness, in
 appointing these Memorials of his Death and
 Sufferings, and Pledges of his Love, “ to our
 “ great and endless Comfort.” You must
 likewise steadfastly resolve and promise “ to sub-
 “ mit yourselves wholly to his holy Will and
 “ Pleasure, studying to serve him in true Ho-
 “ lineſs and Righteouſneſs all the Days of your
 “ Life.” And to ſhew that we join heartily
 in theſe Reſolutions and Thankſgivings, we are
 directed to ſay, Amen, at the End of this Ex-
 hortation.—Then follows a ſhorter one, reck-
 oning up in few Words, the Qualifications re-
 quiſite for a worthy Communicant, and di-
 recting us to join humbly and devoutly in that
 excellent Confession, which comes next to be
 conſidered, and which we are to repeat after
 the Miniſter.

As an humble penitent Heart, deeply af-
 fected with a Senſe of our Unworthineſs, and
 Sorrow

Sorrow for our Sins, is the first Thing need-
ful to make our Devotions acceptable to our
offended God; so they should always begin
with an Expression of that Humility and Sor-
row in an humble Confession. This therefore
is very properly made the first Part of the
common Service of our Church, and is so ma-
terial an one, that we should always take Care
to come in Time to join in it. The Com-
munion-Service being distinct from the rest,
and requiring the deepest Humility, and most
unfeigned Repentance, in all that attend it,
we are here with the greatest Reason called
upon to renew our Confession, and bewail our
Sins again, in that most admirable Form now
before us; which is so plain, so full, so expres-
sive, that I think you cannot fail to understand
it. Let me only advise you to make it the
frequent Subject of your Meditations, by read-
ing it often over, and considering every Part
of it carefully in private; and then you will
be the more ready to use it properly and de-
voutly in public. When the Minister begins,
be sure you attend with more than ordinary
Devotion, repeating every Word after him
slowly and distinctly. Consider yourself as a
grievous Sinner, unworthy of the least of God's
Mercies, and yet going to partake of the
greatest. Consider who it is you have offend-
ed; "the Maker of all Things; and Judge
"of all Men;" that Almighty Being, who
can punish his guilty Creatures with instant
Destruction,

Destruction, or everlasting Misery, which as Sinners we justly deserve. But consider him too as the God of Mercy, as well as Justice; the "Father of our Lord Jesus Christ;" who of his infinite Goodness has sent his Son to die for our Sins, and reconcile us to his offended Majesty. Reflect then on the heinous Nature of Sin in general, and on your own Sins in particular, "which you from Time to Time most grievously have committed." Think what base Ingratitude you have been guilty of to your heavenly Father, your greatest Friend and Benefactor; and what a Return you have made for all his Mercy and Goodness. Think in what a variety of Ways you have offended him, "by Thought, Word, and Deed, provoking most justly his Wrath and Indignation against you." And if you are conscious of any particular Sins you have more than usual offended in, bewail these with particular Earnestness and Sorrow.—In the Words of the Confession (which surely are but too applicable to the very best of us) we must "earnestly repent, and be heartily sorry for these, and all, our Misdoings; the Remembrance of them must be grievous unto us, and the Burthen of them intolerable."

Thus self-convicted of our Guilt, obnoxious to the Wrath and Punishment of that God who is of purer Eyes than to behold Iniquity, and utterly unable of ourselves to do any Thing to appease his Anger, or avert his Judgments;

we

we can only throw ourselves upon his Mercy, however undeserving—" Have Mercy upon " us, have Mercy upon us, most merciful Father!"—But how shall we dare to expect, or even ask for, that Mercy, to which we can have no Title of ourselves, after our repeated Transgressions?—Through Christ we may still expect and sue for it, and if it be not our own Fault, shall most certainly obtain it. Let us therefore devoutly go on, in full Assurance of Faith; " For thy Son, our Lord Jesus Christ's Sake, forgive us all that is past."—But as it is in vain to lament, or ask Forgiveness of, our past Sins, without resolving to avoid them for the future; and as the best Resolutions and Endeavours of us frail Mortals would be weak and ineffectual without the gracious Assistance of God's Holy Spirit; we in the last Place humbly implore this in the following Words; " Grant that we may ever hereafter serve and " please thee in Newness of Life, to the Honour and Glory of thy Name, through Jesus Christ our Lord, Amen."

Now follows the Absolution; the Delivery of which is a peculiar Part of the Priest's Office, to be pronounced by him alone, standing, the People still kneeling. It is here in a somewhat different Form from that used in the Common Service; but the Design is the same in both; to wit, to assure us of God's Pardon, on Condition of our true Faith and sincere Repentance. To give you as clear a Notion of this

this Matter as I can. The Word *Absolution* signifies properly a setting loose, or Deliverance; and is here to be understood in the same Sense as Pardon, or the delivering of us from the Bondage, the Guilt, and Punishment of Sin. We are all by Nature vile Sinners, and by our actual Transgressions Rebels against the great King and Lord of the Universe, and utterly unworthy of his Mercy and Forgiveness: which however he has graciously promised us, for the Sake of his dear Son, on Condition of our Faith and Repentance. Now this Pardon, or Act of Grace, is proclaimed, and delivered to us by the Priest, as God's Herald or Minister, agreeably to the Commission given by Christ to his Apostles, and thence derived to the Christian Priesthood in all future Ages; and we are to consider it as coming from God himself, who alone can forgive Sins. The Priest has no such Power; neither indeed can he apply God's Pardon, absolutely or discretionally, to any particular Person, or Persons; because he cannot see into the Heart, nor consequently know who is qualified to receive it, and who not. It is sufficient for us, and should afford us the greatest Comfort, to be assured that God, to whom all Hearts are open, will undoubtedly confirm and ratify this Pardon to all such as he sees fit for it; that is, to all sincere Penitents and true Believers. The Absolution now before us is in the Form of a prayer, addressed to God by the Priest only,

on our Behalf; and is therefore very different from other Prayers, which are the joint Petitions of the Minister and Congregation: so that for us to join in this, or repeat it after him, would be highly absurd. We are indeed the Persons interested in it, and should attend to it most seriously and devoutly; declaring our Assent by an hearty Amen! which is as much as to say; "Vouchsafe, O merciful God, to hear the Prayer of thy Minister, now offered up for us thy unworthy Servants, who have confessed our Sins unto thee; and grant, upon our true Repentance, that this Pardon may remain with us now and for evermore, for the Sake of Jesus Christ our Lord." I do not mean that we are to repeat these Words after the Absolution (which the Time would not permit) but only that when we say Amen after it, which we ought to do most heartily, we should lift up our Souls to God in such Thoughts as these Words express.—The Priest, having thus prayed for our Pardon, and as it were proclaimed it to us from the Throne of Grace, proceeds to give us still stronger Assurances of it in the Words of Truth itself, reading four Sentences of Scripture, which contain the very Charter of our Salvation, "Hear," says he, what comfortable Words our Saviour Christ saith unto all that truly turn to him; *Come unto me, all that travel, and are heavy laden, and I will refresh you.*—Mat. xi. 28.—Words of Comfort indeed! which speak
Peace

Peace to the afflicted Soul, labouring under the Burthen of its Sins. Let us then, with Hearts full of Joy and Gratitude, accept this gracious Invitation of our blessed Redeemer, whose *Yoke is easy and whose Burthen is light*. Let us go unto him in full Assurance of Faith, trusting to his Merits for the Pardon of our past Sins, and resolving to forsake them, and to live henceforth as becomes the Redeemed of the Lord. — Again: “ *So God loved the World, that he gave his only begotten Son, to the End that all that believe in him should not perish, but have everlasting Life.*” John iii. 16.—Amazing Love! to rescue us from eternal Misery, and raise us to everlasting Life! Us, who were guilty Sinners and Enemies to God, unworthy of the least of his Favours. Behold! God manifest in the Flesh! behold him dying on the Cross, to save us from Ruin, and make us for ever happy with himself in Heaven! His Words are true; his Promises are sure: Let us believe, obey, and be thankful.

Next follows a Passage from St. Paul—
 “ *This is a true Saying, and worthy of all Men to be received, that Christ Jesus came into the World to save Sinners.*” 1 Tim. i. 15. Let us all, with the firmest Faith and most hearty Gratitude, receive, and treasure up in our Hearts, this true Saying, delivered to us from the Holy Spirit of Truth itself; admiring the Love and Condescension of Him, who, being

God, submitted to become *Man* for our Sakes; who left the Bosom of his Father, the Regions of Bliss and Glory, to undergo the Miseries of a painful Life, and a cruel ignominious Death, for the Salvation of us his sinful Creatures. Let us ever adore his Goodness, and rejoice with Joy unspeakable; submitting ourselves in all Things to his Will and Pleasure, and studying to serve him in true Holiness all the Days of our Life.

The fourth and last Sentence is taken from St. John—" *If any Man sin, we have an Advocate with the Father, Jesus Christ, the Righteous, and he is the Propitiation for our Sins.*" 1 John ii. 1, 2.—And what Man is there that liveth and sinneth not?—None surely. Both Scripture and Experience teach us this sad Truth, that we are all guilty Offenders. But though *we are sinful, he is righteous*; though *we are unworthy, God is merciful*; though we have no Merits of *our own* to plead, *our Saviour's* we may plead most effectually.—He is our Advocate in Heaven, and will plead our Cause for us, and the Success of his Pleading we cannot doubt of. Trusting therefore in his Merits, let us with hearty Repentance, and firm Resolutions of future Obedience, *return unto the Lord, and he will have Mercy upon us, and to our God, for he will abundantly pardon.* Is. iv. 7.

Such Reflections as these must naturally arise in the Breast of every one that comes properly disposed

disposed to receive the holy Communion, and attends devoutly to the Sentences above recited; than which none could have been chosen more fit to fill our Minds with humble Confidence in God's Mercy, with joyful Gratitude, and pious Adoration.

The Priest now bids us, "Lift up our Hearts." Let us, with the utmost Sincerity make Answer, "We lift them up unto the Lord."—He then goes on; "Let us give Thanks unto our Lord God." Let us joyfully reply, "It is meet and right so to do."—And now, having our Thoughts fixed on Heaven, and our Hearts filled with devout Affections and Gratitude, let us attend to the Priest, while he addresses Almighty God at his holy Table, in that solemn Form of Thanksgiving. "It is very meet, right, and our bounden Duty, that we should, at all Times, and in all Places, give Thanks unto thee, O Lord, holy Father, Almighty everlasting God." (Here we may secretly say, Amen.) After which, on particular Festivals, follows a Preface suitable to the Occasion, which the Minister is to repeat alone, the People attending. And then let us all, both with Heart and Voice, join in that most noble and heavenly Hymn of Praise and Thanksgiving, in which we, that now dwell on Earth, unite our Praises with the Inhabitants of Heaven; and which God grant we may all sing together in those Mansions of Joy and Glory, to all Eternity!

“ Therefore, with Angels and Archangels, and
 “ with all the Company of Heaven, we laud
 “ and magnify thy glorious Name, evermore
 “ praising thee, and saying, Holy, holy, holy,
 “ Lord God of Hosts! Heaven and Earth
 “ are full of thy Glory. Glory be to thee, O
 “ Lord most high.” In this sublime Hymn,
 we laud or praise God, under the Title of *Lord*
God of Hosts, (or Armies) which is often given
 him in holy Scripture, to denote his Sovereignty,
 as Creator and Lord of the Universe; from whom
 the innumerable Hosts of Angels, as well as all other
 Creatures, derive their Being, and on whom they
 entirely depend. And we praise him under the *triple*
Appellation of Holy, to signify the Holiness and Purity
 of his Nature (for “ he only is Holy”) and in Acknowledgment
 of the Mystery of the *Holy Trinity*, or of three Persons
 in one God; revealed to us by the Name of Father,
 Son, and Holy Ghost. Into this Faith we have been
 all baptized; in the Name of these three divine
 Persons we all receive our Blessing at the End of
 our public Devotions; and in the Hymn we
 are now considering, we praise and adore the
 same ever-blessed God, our Creator, our Redeemer,
 and Sanctifier; and in all three Instances, (which I
 beg you to take particular Notice of) we use the
 Words of Scripture itself. Whoever therefore denies
 the Doctrine of the Trinity, would do well to consider
 that he thereby denies the Word of God; does in
 Effect

Effect renounce his Baptism; and forfeits his Title to that Blessing, which God alone can bestow, and which he has commanded us to receive in the Name of the same three divine Persons in which we are by the same Authority baptized. Let us all pray to God, that he would "keep us stedfast in this Faith," till we join the Host of Angels and the Church triumphant, in singing Praises to the thrice-Holy in Heaven.—But to proceed in the Communion Service.

Lest, after having sung the Song of Angels, we should forget that we are sinful Men, and fancy ourselves in any Sense worthy of the Blessings we are called to partake of; our Church has wisely provided the following admirable Form of Humiliation, wherein we acknowledge our own Unworthiness, and declare our intire Trust in God's Mercy for Acceptance. The Priest begins (and let us all, with humble and contrite Hearts, devoutly, though silently, join him.) "We do not presume to come to this thy Table, O merciful Lord, trusting in our own Righteousness, but in thy manifold and great Mercies."—Alas! we have no Righteousness of our own; our best Deeds are of themselves as *filthy Rags*: It is thy blessed Spirit alone that can lead us in the Way of Holiness, and the Merits of thy Son that must make our imperfect Services well-pleasing in thy Sight.—Merit we can have none—We therefore disclaim all Trust in our-

selves, all Self-Righteousness: and humbly
 prostrate ourselves before thee, relying wholly
 on thy Mercy and Goodness, and crying out
 with the Publican in the Gospel, *Lord be mer-
 ciful unto us Sinners!*—"We are not worthy
 " so much as to gather up the Crumbs under
 " thy Table."—So far from being worthy of
 the high Honour, and inestimable Privilege,
 of being admitted as Guests at thy holy Ta-
 ble, we acknowledge ourselves unworthy even
 of picking up the Crumbs that fall from it.
The Wages of Sin is Death, and we all, as vile
 Sinners, deserve it. Yet, O gracious Lord,
 thou feedest us with the Bread of Life, and
 givest us to drink of the Cup of Immortality.
 —"Thou art the same Lord, whose Pro-
 perty is, always to have Mercy." As thy
 Nature is unchangeable, so is thy Goodness.
 Before Man had sinned, thou hadst provided
 a Ransom; and no sooner did he rebel, than
 thou didst declare thy gracious Promise of
 Pardon, through Him who was to *bruise the
 Serpent's Head*. Lo! thou art still the same:
 the Promised Seed is long since come; the
 Lamb is slain; and we fall down before thine
 Altar to partake of the blessed Sacrifice, pro-
 vided for our Redemption.—"Grant us there-
 fore, gracious Lord, so to eat the Flesh
 " of thy dear Son, Jesus Christ, and to drink
 " his Blood, that our sinful Bodies may be
 " made clean by his Body, and our Souls
 " washed through his most precious Blood;
 " and

“ and that we may evermore dwell in him, “ and he in us, Amen.”—Receive therefore, O Lord, the humble Supplications of thy unworthy Servants; and grant that we, by partaking of this Bread and Wine, may so spiritually, and through Faith, partake of his blessed Body and Blood, that we may thereby be cleansed from all Filthiness of the Flesh and Spirit; and that, having his Grace dwelling in our Hearts, we may be happily united with him now, henceforth; and for ever.

I have now, I hope, given you the full Sense and Meaning of this excellent Prayer, and suggested such Thoughts, as I think it must naturally raise in your Minds, if you attend to it as you ought. How short, and yet, how complete a Form is it of true Christian Humiliation! How wonderfully contrived to subdue every proud and presumptuous Thought, to inspire us with humble Devotion, and so to prepare us for that heavenly Feast, which we are going to partake of!

Next follows the Prayer of Consecration; the Design of which is, to beg God's Blessing on the Elements of Bread and Wine; that by the Operation of his Holy Spirit, he would be pleased to make them, to all faithful Receivers, in a spiritual Sense, the Body and Blood of Christ: that is, in other Words, that they may be a Means of conveying to us the Benefits of the Sacrifice of Christ upon the Cross, which they are appointed to represent. In

this one most important and comprehensive
 Petition the whole Prayer centers; "that we
 "receiving these thy Creatures of Bread and
 "Wine, according to thy Son, our Saviour
 "Jesus Christ's holy Institution, in Remem-
 "brance of his Death and Passion, may be
 "Partakers of his most blessed Body and
 "Blood;"—That, while we only see the Sha-
 dow, we may by Faith receive the Substance;
 and while we only eat and drink the Signs or
 Memorials, we may partake of the Reality
 of those Blessings, which they point out to us.
 And let us not doubt, but earnestly believe,
 that God will graciously hear this our devout
 Supplication; and that the same divine Pow-
 er, which in Baptism sanctifies Water to the
 washing away of Sin, can, and will, conse-
 crate these his Creatures of Bread and Wine,
 to be the Means of imparting to us all spiri-
 tual Graces, and other Benefits of Christ's
 Death and Passion. Here then let us secretly
 say, Amen; and while the Priest goes on with
 the Consecration in the Words of Scripture,
 let us fix our Thoughts on our blessed Savi-
 our, instituting this holy Sacrament, just be-
 fore he died for us; and lift up our Hearts
 in humble Gratitude and Adoration to him,
 who was slain, and hath redeemed us to God
 by his most precious Blood. Let us, at the
 same Time, though silently, beg of God, that
 he would send his Holy Spirit on the Bread
 and Wine, now consecrating for our Use; and
 when

when the Minister has finished, let us heartily and devoutly say, Amen.

The following Prayers, I think, are the best that can be used, while the Minister and others are receiving. The first is taken from *Wilson*, the other from *Gibson*; both once excellent Prelates of our Church.

Let me advise you to say them softly, slowly, and deliberately; carefully considering every Sentence as you go along.

“ That I am invited to the Table, is not
 “ because I am worthy, but because thou, O
 “ God, art infinitely good and kind. Pity
 “ my infirmities, which are known to thee,
 “ and accept of my imperfect Obedience to
 “ this Command. I acknowledge my Un-
 “ worthiness: I place all my Hopes in thy
 “ Mercy and Promises in Jesus Christ. I
 “ sincerely purpose to lead a Christian Life,
 “ and to use all Diligence to make my Call-
 “ ing and Election sure. With these Pur-
 “ poses I go to thine Altar, trusting in thy
 “ Goodness for the Pardon of my Defects, and
 “ for an Increase of all those Graces that are
 “ necessary to make me more worthy to eat of
 “ that Bread, and drink of that Cup.

“ I behold by Faith my crucified Lord
 “ dying for me, and as my only Saviour and
 “ Redeemer I adore and worship him. O
 “ Lord! increase and enliven my Faith; and
 “ grant that through his Merits, who died
 “ and rose again for me, I may receive the

“ Remission of my Sins, and the comfortable
 “ Assistance of thy Holy Spirit.”

If the Communion is large, and the Space long before you go to the Altar, you may lengthen out your Devotions in other Prayers suitable to this Solemnity ; many of which are to be found in sundry Treatises on this Subject. But I must own, I see no Necessity for employing the whole Time in actual Prayer. Let us remember, that God regards the Sincerity of the Heart much more than the Length of our Petitions. The main Point is, to keep our Minds employed in pious and suitable Meditations, which a devout Communicant can never be at a Loss for. Sorrow for our Sins, hearty Resolutions of Amendment, and earnest Desire of God’s Grace, and Faith in his Mercy through Christ, will afford us ample Matter for this Purpose.

Thus then let us employ our Thoughts till we go to the holy Table ; and there let us fix them on our blessed Redeemer, dying for our Sins. When the Minister, as God’s Steward, draws near you with the consecrated Bread, attend with all possible Devotion to the Prayer he offers up for you in these Words : “ The
 “ Body of our Lord Jesus Christ, which was
 “ given for thee, preserve thy Body and Soul
 “ unto everlasting Life !” Here say with a low Voice, Amen ! lifting up your Heart to God in earnest Prayer, that it may be unto you according to these Words, a Seal of your
 Pardon,

Pardon, and a Pledge of your Salvation.
 " Take and eat the Bread, in Remembrance
 " that Christ died for thee, and feed on him
 " in thy Heart, by Faith, with Thanksgiv-
 " ing." When the Cup is brought to you,
 keep your Thoughts fixed, as before, on your
 merciful Redeemer, shedding his Blood for
 you ; attend to the Minister, as you did when
 he brought the Bread, the Prayer being in
 Effect the same, and say Amen, after the
 Words " everlasting Life." Then take the
 Cup, and drink very moderately of the conse-
 crated Wine, " in Remembrance that Christ's
 " Blood was shed for thee, and be thankful."
 Then say secretly, " May the Blood of Christ
 " cleanse me from all Sin !—Blessing, Honour,
 " Glory, Thanksgiving, and Power be unto
 " God, and unto the Lamb for ever and ever !
 " Amen." Now retire from the Altar, to
 make Room for others ; and when you are re-
 turned to your Pew, kneel down, and offer up
 some such Thanksgiving as the following.

" Praise the Lord ! O my Soul, and all that
 " is within me bless his holy Name ; Praise
 " the Lord ! O my Soul, and forget not all
 " his Benefits : who forgiveth all thine Ini-
 " quities and healeth all thy Diseases : who
 " redeemeth thy Life from Destruction, and
 " crowneth thee with loving Kindness, and
 " tender Mercies. What shall I render unto
 " thee for all thy undeserved Goodness, and
 " for these comfortable Pledges of thy Par-
 " don

“don and Favour, which I have received at
 “thy holy Table? Accept, O Lord, the Of-
 “fering of a thankful Heart, and the sincerest
 “Desires and Resolutions to please thee. I
 “have sworn, and am stedfastly purposed, to
 “keep thy righteous Judgments. O hold
 “thou up my Goings in thy Paths, that my
 “Footsteps slip not; and grant that by the
 “Help of thy Grace I may so love and obey
 “thee in this Life, that in the World to come
 “I may have Life everlasting, through the
 “Merits of thy dear Son Jesus Christ, my
 “only Saviour and Redeemer!”

This, or some such Act of Devotion, may
 very properly be used, provided there is Time
 for it before the Post-Communion begins; but
 by no Means otherwise. For let me beg of
 you to remember once for all, that your private
 Prayers should never interfere with the Service
 of the Church, which is much more edifying
 and important.

The Moment therefore the Minister begins
 the Lord's Prayer, after all have commun-
 icated, be sure you lay aside all other Books and
 Devotions, and join fervently with him, in
 Heart and Voice, in that truly divine Com-
 position; which is here used with great Pro-
 priety, to make our imperfect Prayers accept-
 able.

In the Prayer next following, we first hum-
 bly beseech our heavenly Father “mercifully
 “to accept this our Sacrifice of Praise and
 “Thanksgiving.”

"Thanksgiving." A very proper and necessary Petition for us sinful Creatures, who, conscious of our Unworthiness, and of the Imperfection of our best Services, must trust wholly to the all-sufficient Sacrifice of Christ upon the Cross to render this Sacrifice of our's acceptable at the Throne of Grace.

We then proceed to enlarge our Supplications for the whole Christian Church; that we, and all other Members of the same may, "by the Merits and Death of Christ, and *through* Faith in his Blood, obtain Remission of our Sins, and all other Benefits of his Passion." This is expressed with great Accuracy and Exactness; to shew that our Pardon and Salvation are intirely owing to his Merits and Death, as the only Cause thereof, and that Faith is the Instrument whereby we apply those Blessings to ourselves: For neither our Faith nor good Works have any Merit, nor can give us any Claim to Pardon, though they are indeed indispensably necessary, as Conditions of our obtaining it.

In the next Place, we go on to a very material Part of our Christian Sacrifice, wherein "We offer up ourselves, our Souls, and Bodies to Almighty God, as a reasonable, holy, and lively Sacrifice unto him." The Meaning of which is, that we devote and dedicate ourselves intirely to his Service; promising (as the Scripture expresses it) that we, who are Christ's, *will crucify the Flesh, with the Affections*

fections and Lusts—that we will *mortify our Members which are upon the Earth*; that is, subdue all our irregular Appetites, and forsake all Sin and Wickedness; living from henceforth as becomes the Redeemed of the Lord.

This is that *living and holy Sacrifice* the Apostle speaks of, (Rom. xii. 1.) without which all other Sacrifices will avail us nothing. And that we may offer it effectually, and be enabled to keep the solemn Vows of Obedience we now make to God, we go on to pray, “that all we, who are Partakers of “this Holy Communion, may be fulfilled with “his Grace and heavenly Benediction;” without which all our best Endeavours would be vain, and our most solemn Resolutions ineffectual.—The Prayer concludes with a humble Acknowledgment of our Unworthiness, to offer unto God any Sacrifice, and an earnest Request that he will be pleased, nevertheless, to “accept this our bounden Duty and Service, not weighing our Merits, but pardoning our Offences, through Jesus Christ our “Lord;” by whom as our Mediator, we ascribe all Honour and Glory to the “Father “Almighty, in Unity with the Son and Holy “Ghost, World without End.”

The other Prayer, which is very seldom used, consists of a Thanksgiving to Almighty God for the Privileges and Benefits we have been made Partakers of at his holy Table; and

and a Petition for his Grace, "that we may
 "continue in that holy Fellowship, and do
 "all such good Works as he has prepared for
 "us to walk in."—From both Prayers we
 may learn this important Lesson, which should
 never be out of our Minds; that the Benefit
 of our communicating to ourselves, as well as
 its Acceptance with God, depends entirely on
 our future Obedience in a Life of Virtue and
 Holiness. For this End, we beg the gracious
 Assistance of his good Spirit; which will never
 be wanting to those who sincerely pray for it,
 and use the appointed Means to obtain it.
 But though without this we can do nothing,
 yet, in order to grow in Grace, we must join
 our own hearty Endeavours to the divine
 Power within us; constantly striving to avoid
 every Sin, and to improve in the Practice of
 every Virtue. It is true, that we can never
 arrive at Perfection in all, or in any Part of
 our Duty in this sinful State; but we must be
 always aiming at it; and, if it be not our
 own Fault, we may, by God's Help, make
 a great Progress towards it. However, let
 us not be discouraged, if we do not find so
 quick and sudden a Change in our Minds, or
 so thorough a Reformation in our Lives, as
 we could wish, immediately after receiving
 the Sacrament. Let us only be sincere and
 hearty in our Application to God for his
 Grace, and go on in a regular and uniform
 Course of Obedience to his Will, to the ut-
 most

most of our Power, and we need not fear the Event. *He is faithful that hath promised, and will never leave or forsake those who put their Trust in his Mercy.*

In pursuance of the Example of our blessed Saviour, who, after he had finished his last Supper with his Disciples, sung an Hymn, the Church now directs us to join in that admirable one at the End of the Communion-SERVICE, wherein we sing Praises to God and to the Lamb, in the most sublime Strains of Rapture and Adoration. It begins with the very Words the Angels used, when they first brought the glad Tidings of our Redemption, at our Saviour's Birth; *praising God, and saying, Glory to God in the highest, and on Earth Peace, Good Will towards Men.* Luke ii. 13. 14.

Thus did those blessed Spirits celebrate the divine Mercies, which Man was to receive: and surely we can never more properly join the heavenly Host in this Hymn of Adoration, than when we have been entertained with that heavenly Food at the Lord's Table. What they saw and celebrated before-hand is now accomplished; so that we may with a peculiar Propriety sing Praise and Glory to "God in the Highest," who has, by sending his Son to die for us, made "Peace on Earth," and shewn his "Good-will towards Men."

We then proceed to praise and thank him in a Variety of Words admirably chosen both

to excite, and express, our warmest Gratitude, and most devout Adoration.

In the next Place, we address ourselves to the blessed Jesus; invoking him as our Redeemer, our Mediator, and Advocate; earnestly imploring his Mercy, and begging him to receive our Prayers: "For thou only art "holy"—in and from thyself—Thou art the Fountain of Holiness, whence it must be derived to all created Beings.—"Thou only art "the Lord"—Thou art by Nature, as well as Office, *King of Kings, and Lord of Lords.*—"Thou only, O Christ, with the Holy Ghost, "art most high in the Glory of God the Father."

Thus ends this excellent Hymn (composed chiefly of Passages from Scripture) with an Acknowledgment of the Glory of the eternal Trinity; to whom be ascribed all Honour, Praise, Might, Majesty, and Dominion, by the Church throughout all Ages. Amen!

Immediately after this Hymn, is commonly used one of those six Collects, which are placed in our Prayer-Book after the Blessing. They are all very excellent in their Kind, and extremely proper to conclude our Devotions with; and are withal so plain and intelligible, as to need no Explanation. I shall therefore proceed to the Blessing, which closes the whole Service.

It has been the constant Custom in all religious Assemblies, both before and since the
Coming

Coming of Christ, for the Congregation to be dismissed by a solemn Blessing from the Priest. Under the Law there was one appointed by God himself, to be used after the daily Sacrifice; which was much the same in Substance, though in different Words, with what we use under the Gospel, after this our Sacrifice of Praise and Thanksgiving. In regard to the *Delivery* of the Blessing, as I observed to you with respect to the Absolution, the Priest acts as the Minister of God; pronouncing it in his Name, and by his Authority. We are not, therefore, to think slightly of it, because it is uttered by a frail Mortal like ourselves; but to receive it with all possible Reverence and Thankfulness, as coming from God himself, the Author and Giver of all good Things, who can dispense them to us in what Manner, and by what Instruments, he thinks fit. After the Blessing under the Law, Numb. vi. 24. it is added by God, *I will bless them*—that is, I will confirm and make good this Blessing, delivered by my Servant the Priest, unto all such as shall faithfully and worthily receive it. And there can be no Doubt of God's doing the same to us Christians, when, with sincere Faith, and humble Gratitude, we receive his heavenly Benediction from the Mouth of his Minister under the Gospel. The Blessing now before us contains, as it were, the Sum and Substance of all our former Petitions: the full Meaning of it I take to be this—"May the
 " Peace

" Peace of God, or the Sense and Experience
 " of the divine Favour and Goodness (the
 " Comfort whereof surpasses all Understand-
 " ing and Comprehension) keep your Hearts
 " and Minds stedfast and unmoveable in the
 " true saving Knowledge, and sincere Love,
 " of God, and of his Son Jesus Christ our
 " Lord! And may the Blessing of God Al-
 " mighty, the Father, Son, and Holy Ghost,
 " (the Fountain of all Goodness) be now, and
 " remain with you, and preserve you, both in
 " Body and Soul, to all Eternity!" And let
 all the People say, Amen!

You will now do well to put up some such
 short Petition as the following; which may be
 used at all Times, after the Service of the
 Church is finished. " May this Blessing re-
 " main with me, and with all here present!
 " And grant, O merciful Lord, that what I
 " have faithfully asked according to thy Will,
 " I may effectually obtain, through the Me-
 " rits of thy dear Son, Jesus Christ, our Lord."

The following Prayer, mostly taken from
 Bishop *Gibson*, is very proper to be used at
 Home, at any Time of the Day that best suits
 you, after you have communicated.

" Most gracious and merciful God, who
 " of thy great Goodness hast spared and pre-
 " served me to this Day, I give thee humble
 " and hearty Thanks for the Opportunity I
 " have enjoyed of coming to thy holy Table,
 " and receiving the most comfortable Pledges
 " of

“ of thy Pardon and Favour. Let not thy
 “ Mercy hitherto, in giving me Space for Re-
 “ pentance, encourage me to go on securely
 “ in the Neglect of my Duty; but let the
 “ Remembrance of thy Goodness, and of the
 “ Vows and Resolutions I have made in thy
 “ Presence, oblige me perpetually to watch
 “ over my Ways, and do that which is well-
 “ pleasing in thy Sight. My Heart is cor-
 “ rupt and deceitful above all Things: sanc-
 “ tify it, I beseech thee, by thy Holy Spirit,
 “ and establish it for ever in the Paths of
 “ Truth and Righteousness. Let not the
 “ Cares and Pleasures of this World make me
 “ forget the Things of the next; nor do thou
 “ ever forsake me in the Hour of Tempta-
 “ tion; but be always my Support and
 “ Strength in my spiritual Warfare against the
 “ World, the Flesh, and the Devil. Keep
 “ me, O Lord, from all presumptuous Sins,
 “ lest they get the Dominion over me; and
 “ more especially from those which do most
 “ easily beset me,” (here reflect on the Sins
 you are most subject to, and beg God’s spe-
 cial Grace to guard you against them). “ These
 “ Sins, and whatsoever else is contrary to thy
 “ holy Laws, I will heartily endeavour to
 “ shun and avoid: And I implore the con-
 “ stant Assistance of thy Holy Spirit, to sub-
 “ due my Corruptions, and restrain all inor-
 “ dinate Desires; to make me delight in thy
 “ Ways, and to fill my Soul with all Christian
 “ Graces

" Graces and Virtues: that so striving daily
 " against Sin, and growing in Grace, I may
 " live and die in thy Favour and Obedience,
 " and be at length received into thy eternal
 " and glorious Kingdom, through the Merits
 " and Mediation of thy Son Jesus Christ, my
 " blessed Saviour and Redeemer. Amen."

In some such Devotions as these, and in
 reading good Books at Home, we shall cer-
 tainly employ our Time very usefully and pro-
 perly, after having received the holy Sacra-
 ment. " But this" (to use the Words of the
 aforementioned excellent Prelate) " is only *con-*
 " *venient*, not *necessary*; nor is it required of
 " Persons in any other Degree, than as their
 " Condition in the World, and their Circum-
 " stances at that particular Time, will allow.
 " In all such Cases, if Servants and others,
 " who have not the Command of their own
 " Time, cannot employ as much of it in these
 " Exercises as they wish and desire, they may
 " rest assured, that God approves and accepts
 " their willing Mind; provided they go on in
 " a sincere Resolution to avoid and forsake
 " Sin, and live in the Fear of God, and be-
 " have themselves with Conscience and Ho-
 " nesty, in the several Stations which his Pro-
 " vidence has appointed them."

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A
SHORT AND PLAIN
INTRODUCTION

FOR THE BETTER UNDERSTANDING OF THE

LORD'S SUPPER.

WITH THE
NECESSARY PREPARATION REQUIRED:

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YOUNG COMMUNICANTS,
AND OF SUCH AS HAVE NOT WELL CONSIDERED THIS
HOLY ORDINANCE.

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A
SHORT
INTRODUCTION
TO THE TRUE UNDERSTANDING OF THE
LORD'S SUPPER;
WITH
PREPARATORY DEVOTIONS
INTENDED FOR THE USE AND BENEFIT OF
YOUNG COMMUNICANTS.

SECT. I.

THERE are two Holy Ordinances or *Sacraments*, appointed by Jesus Christ as most especial Means of obtaining Grace and Salvation: Which no Christian, who hopes to be saved, must wilfully neglect.—These are BAPTISM, and the LORD'S SUPPER.

It must be supposed, that you have already been made Partaker of one of these two Sacraments—viz. That of BAPTISM, by

which you were admitted into the Congregation of Christ's Flock,—were restored to the Favour of God,—and had the *Holy Spirit* communicated to you, for a Principle of a new and spiritual Life; in order to awaken you, and to direct and assist that natural Reason, with which God has endued all Mankind.

But forasmuch as you have done many Things contrary to the Promise made in your Name, when you were baptized,—and will stand in need of greater Degrees of *Grace* and *Assistance*, to enable you to resist the Temptations of the World, the Flesh, and the Devil, and to do your Duty in that State of Life unto which the Providence of God shall call you; you are therefore now called upon to be Partaker of the other Sacrament,—That of the LORDS SUPPER; by which, upon your sincere Repentance, you may obtain the Pardon of all your past Sins, and such other Graces as you stand in need of, to bring you to eternal Life and Happiness.

Take Care therefore that you understand what you are called to, as well as you are able; and God expects no more.

For if you go to the *Lord's Supper*, without considering the Reason of that Ordinance, and the very great Concern you have in it,—without seeing the Necessity and Blessing of a Redeemer; you will go
with

with Indifference, and return without such Benefit as you might otherwise hope for.

To prevent this, you should seriously consider what Account the Holy Scriptures have given us of the Condition we are in, both with respect to this Life, and the Life which is to come.

That is,—That we are by Nature Sinners; and that, as such, God cannot take Pleasure in us:—And that if we die, before we are restored to His Favour, we shall be separated from Him, and miserable for ever.

This will lead you to enquire, how the Nature of Man came to be thus disordered, and prone to Evil; for you must not imagine, that God, who is infinitely good, created Man in such a State of Corruption, as you now *see* and *feel him* to be; but that he must have fallen into this wretched Condition, since he came out of the Hands of his Creator.

And so the Scripture informs us.—In the Third Chapter of *Genesis*, we have this following Account of the State of Man, Before and After the Fall:

That *Adam* and *Eve*, from whom sprang all Mankind, were created in the Image of God, that is, Holy and Innocent; having a perfect Knowledge of their Duty, a Command of their Will and Affections, and a Power,

through the Grace of God, *to do what they saw fit to be done.*

In this Condition they were placed in *Paradise in a State of Trial*, with a Promise of immortal Life and Happiness, if they should continue to *fear, to love, to honour, and obey* their Creator; as also with an express Warning of the dreadful Consequence of their Disobedience.

Notwithstanding which Warning, they through the Temptation of the Devil, transgressed the Commands of God; and, by doing so, they did not only forfeit all Right to the Promise of eternal Life and Happiness, but also contracted such a *Blindness in the Understanding, such a Disorder in their Will and Affections*, as all their Posterity feel to their Sorrow; and became subject to Sin, and the Punishment of Sin, which is Misery and Death.

Concerning the *Nature and Greatness* of this Sin, we are to judge of it by the Greatness of the Punishment inflicted upon them, and their Posterity;—*For God, being infinitely Just, and Holy, could not inflict a Punishment greater than their Sin deserved.*

Now, this was the Occasion of that *universal Corruption and Wickedness*, which you see and hear of in the World, and which you cannot but feel, in some Measure, in your own Nature:—For, as the Scripture in-
forms

forms us, *Gen. v. 3. Adam begat his Children in his own Likeness*; that is, with such a depraved Nature as his was then become.

And now consider into what a sad Condition these unhappy Offenders had brought themselves; *and remember that this is your own Condition, and the Condition of all their Posterity.*

The Law of Nature and Reason was full in Force, and could not possibly be dispensed with.—At the same Time they found by sad Experience, that, as *St. Paul* describes the fallen State of Man, *there was a Law in their Members warring against the Law of their Mind; so that the Good which they would, they did not; but the Evil that they would not, that they did, Rom. vii.*

There could not sure be a Condition more deplorable than this:—To live only to contract evil Habits; and, by doing so,—To increase their Guilt,—To displease their Creator,—and, to leave an Offspring as miserable as themselves.

This therefore gave Occasion to God to manifest another of his most glorious Perfections, that is, his Infinite *Goodness* and *Mercy*.

For God, foreseeing this lamentable Condition, into which they had fallen by departing from their Obedience, his *Goodness* had provided such a Remedy, as that neither they,

nor any of their Posterity, should, on Account of *their* Fall, be eternally miserable, except through their own Fault.

He therefore, in Consideration of a *Redeemer*, one of the Seed of the Woman, who should make full Satisfaction to the Divine Justice for their Transgression, and who should *bruise the Head*, or break the *Power*, of that *Serpent* (the Devil) which tempted them to Sin;—in Consideration of this Promised Seed, God entered into a *New Covenant* with them, by way of Remedy for what was past, and could not be undone.

We have Reason to believe that this *New Covenant* was more fully explained to *Adam*, than is set down in this short Account given us by *Moses*, and as it is more fully explained in the Gospel; and which was to this Purpose:—*That, on Condition of their sincere Repentance, and sincere Obedience afterwards, they should be restored to the Favour of God; and after Death, to that Life and Happiness, which in their State of Innocence was promised to them, without tasting of Death; which Favour they had forfeited by their Disobedience.*

And when we consider, that our *first Parents*, now become Sinners, stood in Need of an *Atonement*, without which, while under the Displeasure of God, their very Lives must be a Burden; and it being decreed by
God,

God, as it afterward appeared, *that without shedding of Blood there was to be no Remission of Sin*, i. e. without the Death of the Sinner or some one in his Stead; we do therefore conclude, that, at this Time, God did appoint *Sacrifices*, or Sin-offerings, to make an Atonement for the Soul: And to foreshew the *Sacrifice* of Jesus Christ (which we now commemorate) until he should be offered in Behalf of them, and all their Posterity.

And this appears from what follows in the next Chapter of *Genesis*, where we find *Abel* by Faith (that is, believing and depending upon this Ordinance of God for the Remission of Sins, until the promised Redeemer should come; we find him) offering a *Sacrifice* which was acceptable to God, that is, a *Sin Offering*, which his Brother not doing was rejected.

But here take Notice, and remember, that these *Sacrifices* could not take away Sin, but only through Obedience to the Ordinance of God, and through Faith in the Promised Seed.

They were, indeed, very instructive and proper to lead Sinners to Repentance, and Amendment of Life, when they saw that their Sins could not be forgiven, *but by the Death of an innocent Creature*, bleeding and dying before their Eyes, to make an Atonement for their Sin.

And as *all Good Men*, before the Coming of Christ, did most religiously keep up the Remembrance of the Promised Seed, and obtained the Pardon of their Sins, and Acceptance with God, *upon offering Sacrifices through Faith in a Redeemer which was to come*;—So *all Christians*, since the Coming of that *Redeemer*, are obliged, as they hope for Pardon and Favour from God, to keep up the Remembrance of God's great Mercy in sending us a *Redeemer*, and of what that *Redeemer* has done to save us; and this in the Manner which he himself hath ordained.

Now, that you may be more sensible of, and thankful to God for this his infinite Loving-kindness, and that you may be fully convinced of the Necessity and Blessing of a Redeemer, you ought to know and consider, that our *Saviour and Redeemer* came not, *until Man had been tried in all Conditions*,—IN A STATE OF INNOCENCE,—UNDER THE GOVERNMENT OF HIS OWN REASON,—and UNDER THE LAW GIVEN BY MOSES: All which Methods of Providence, through the perverse Will of Man, had been rendered ineffectual for the Amendment of the World.—Notwithstanding which, such was the Goodness of God, that he sent, after all, *his own beloved Son*, to take our Nature upon him, and to assure Mankind of the tender Love which he had
for

for his poor Creatures, which were ruining themselves, without perceiving the Danger they were in.

This was the *Promised Seed*!—Promised to *Adam*, as *He* that should break the Serpent's Head, or Power of the Devil:—Promised to *Abraham*, as *He* in whom all the Nations of the Earth should be blessed:—Promised to the People of *Israel*, as that *Prophet* whom they should hear and obey at their Peril:—Lastly, Promised to *David* as one whose Kingdom should have no End.—And indeed it was with this Promise that God supported the Spirits of all who feared him, and were in Fear for themselves, until the Fulness of the Time for his Appearance should come.

And now this *Promised Redeemer* being come, he first showed by his own Example, recorded in the Gospel, how Men must live, so as to please God,—and the Law of Nature, as well as the Law of *Moses*, having through Sin been much obscured and perverted, he explained them, and gave us such other Laws and Rules, as were absolutely necessary—to mend our Nature,—to restore us to the Image of God,—to keep us from Backsliding, and—to fit us for Heaven and Happiness.

And because in the Decrees of God, as was before observed, without shedding of

Blood there could be no Remission of Sin; and it being impossible that the Blood or Life of any other Creature, or of any mortal Man, could take away the Guilt and Punishment due to Sin; our gracious God, both to give to Mankind the greatest Token of his Love, and, at the same Time, to shew how great his Hatred to Sin is, by the Greatness of the Punishment it required, He sent his own Son to be the Propitiation for our Sins; that is, to make Satisfaction to his Justice, and to take off the just Displeasure which he had declared against Sinners.

And his Son (blessed for ever be his Goodness!) knowing how dreadfully sad the Condition would be of all such, who should live and die under the Displeasure of God, and what inconceivable Happiness they would deprive themselves of; he therefore, moved with Compassion for so great a Calamity, undertook to obtain their Pardon.

In order to this, he clothed himself with our Flesh, that as *Man*, He might suffer what our Sins had deserved; and, as he was the *Son of God*, he might make a full and suitable Satisfaction to the Divine Justice, offering himself a *Sacrifice* for the Sins of the whole World: And, for the Joy of delivering so many Millions of Souls from Misery, he endured *the Death of the Cross*, and all

the Afflictions leading to it, which we find recorded in the Gospel.

And, by this worthy *Sacrifice*, all Mankind are restored to the Favour of God, and put into a Way and State of Salvation; God having, for his Son's Sake, promised to pardon all such as shall repent, and forsake their Sins, *and bring forth Fruits meet for Repentance*;—As also to give his Holy Spirit to all such as shall sincerely desire him;—And, lastly, to make them eternally happy after Death, if during the short State of Trial, which is designed to mend our corrupt and disordered Nature, they endeavoured to observe the Rules which he has given them, and which are absolutely necessary to make them capable of Heaven and Happiness.

Stop here awhile,—and adore the infinite Goodness of God, who did not overlook lost Mankind, but sent his Son to redeem us.

He might in strict Justice have required Men to have lived up to the Law of *Nature*, and *Reason*, given in the State of Innocence, on Pain of being for ever separated from his Presence: But, instead of that, He has been graciously pleased to accept of our sincere, though imperfect Obedience, and of our sincere Repentance, when we have done amiss, and return to our Duty.

Consider

Consider this seriously:—And you cannot but express your Thankfulness after some such Manner as this:

THE PRAYER.

BLESSED be God for ever, for this Instance of his Love to fallen Mankind, in committing the miserable Case of his unhappy Creatures to no less a Person than his own Son!—We are not worthy of all the Mercies which Thou hast shewed thy Servants.—Grant, O God, that this wonderful Love may not be lost upon me: But that, knowing my sad Condition by Nature, I may be truly convinced of the Necessity and Blessing of a Redeemer; and that I may, with a Heart full of Gratitude, join with thy Church in giving our devoutest Thanks to Thee, and in keeping up the Remembrance of what thy blessed Son has done and suffered for us; to whom, with Thee and the holy Ghost, be all Honour, Praise, and Thanksgiving, for ever and ever. *Amen.*

SECT. II.

The End and Institution of the LORD's Supper.

ST. Paul concludes his First Epistle to the *Corinthians*, with this remarkable Direction;—*If any Man love not the Lord Jesus, let him be Anathema, Maranatha; that is, —Let him be separated from your Communion, as one under the Displeasure of God, and without a Timely Repentance, in no Possibility of being saved:—Nothing being more grievous in the Sight of God, than for a Sinner to slight the greatest Instance of his Mercy that ever was offered to Man, as well as the only Means of his Salvation.*

To prevent this, and to hinder Sinners from forgetting (which they are but too apt to do) this Token of God's infinite Love, and to fix the Love of Jesus Christ more surely in our Hearts and Memory, he himself hath taken Care, that his Love and Mercy should, throughout all Generations, be remembered: He did therefore ordain this Sacrament as a Memorial of our Redemption, and of his Love for us;—as a Pledge to assure us of it,—and as an outward Means
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and Sign of testifying, as well as increasing, our Love to him.

The holy Apostles of Christ, who were present when he first administered this Sacrament, give us the following Account of its End and Institution:

They signify to us, in the first Place, that *this Sacrament* was ordained by Christ the same Night in which he was betrayed; and after they had observed the *Passover*, which had been ordained to preserve the Memory of their great Deliverance from the Bondage of *Egypt*, and which did prefigure, and was a Prophecy of a much greater Deliverance which *Jesus Christ* was to be the Author of, not only for them, but for all Mankind:—And which *Prophecy* was surprisingly fulfilled by that People, without knowing what they were doing, when they crucified *Jesus Christ*, the true *Paschal Lamb*, the very same Month, the very same Day of the Month, and the very same hour of the Day, that the *Paschal Lamb* was first ordained to be sacrificed.

Now, after the *Paschal Supper*, as the Apostles relate it, *Jesus Christ* took Bread, and blessed it, and brake it, and gave it to his Disciples, saying, Take, eat: This is my Body, which is given for you. This do in Remembrance of Me. He took also the Cup, and

and gave Thanks, and gave it to them, saying, Drink ye all of this; for This is my Blood of the new Covenant, which is shed for you, and for many, for the Remission of Sins: This do, as oft as ye shall drink it, in Remembrance of Me; for as oft as ye shall eat this Bread and drink this Cup, ye do shew the Lord's Death till He come.

In Obedience therefore to this Command of Jesus Christ, who has delivered us from a much greater Bondage than that of *Egypt*,—The Christian Church keeps up the Memory of *his Love*, his *Sacrifice*, and his *Sufferings*, and *Death*, after this solemn Manner:

First, as an Acknowledgment, that our Lives, and all that we eat or drink to preserve them, are owing to the Bounty of God, we present upon *his Table*, by the Hands of his own Minister, a Portion of his Creatures, the best we have for the Support and Comfort of our Natural Life; namely, *Bread* and *Wine*.—After this, the *Bread* and *Wine* are consecrated, the *Bread* is broken, and the *Wine* poured out, to represent the Death of Christ, whose Body was broken, and whose Blood was shed, for us.

Then the Minister of GOD, as the Steward of Christ's Household, applies these Blessings to every Person who receives this
Sacra-

Sacrament, in this devout Prayer:—*The Body and Blood of Christ, which were given and shed for Thee, preserve thy Body and Soul unto everlasting Life.*

And we may be assured of it, that *this Sacrament* will be to every worthy Communicant, what the *Tree of Life* would have been unto *Adam* and *Eve* in *Paradise*:—And that as *they*, had they continued obedient, would have been in no Danger of temporal Death; even so *we*, while we feed on this Bread now endued with a Life-giving Spirit, and live as we ought to do, are in no Danger of Death eternal.

These being *Pledges* to assure us, that as certainly as Bread and Wine do nourish our Bodies, so do these seal to us all the Benefits which *Jesus Christ* hath purchased for us by his Sacrifice and Death.

And when any *Christian* does wilfully, and for want of Faith, deprive himself of this Spiritual Food, he falls, as our *first Parents* did, into a State purely natural, and destitute of the Means of Grace and Salvation.

For the Happiness of the World, and of every Soul in it, depends upon the Sacrifice of *Christ*; of which we are bound to keep up the Remembrance after this solemn Manner:

That,

That, whenever we pray for any Favour or Blessing, we may remember to do it *in his Name*:—That whenever we are so unhappy, as to have done any Thing which may displease God, we may remember to pray to be forgiven *for Christ's Sake*.

For God grants whatever we ask, and which he sees to be for our Good, when we ask in *Faith*, that is, *in his Son's Name*; and therefore the Church concludes all her Prayers in these most prevailing Words,—*For Jesus Christ's Sake*.

In one Word, We do by this Sacrament keep up a continual Correspondence with our Lord in Heaven; and hold Communion with him, and with all the Members of his Body, which receive Nourishment and Growth from him, as the Branches from the Tree in which they are grafted, and from which when they are separated, they can bear no Fruit, and are only fit to be burned.

And as every Christian is obliged, at the Peril of his Soul, to observe it, so the Duty must be such, as every one, even the most unlearned, may understand, if it is not his own Fault.

And so indeed it is: For as an *Israelite*, *Levit. i. 4.* under the Law, being obliged to lay his *Hand* upon the *Head* of his Sacrifice, confessing his Sins, and laying them, as it were, *upon that Creature*—as he did easily

fully understand, that this was to shew him that Death was the due Reward of Sin; that this ought to humble him before God, and to give him the greatest Abhorrence of Sin, which could not be pardoned but by the Loss of the Life of an innocent Creature :

As this was plain to the meanest *Israelite*, even so the most unlearned Christian, when he considers that our Lord Jesus Christ became a Sacrifice for us, and that on Him all our Sins were laid,—on Him who knew no Sin; he will easily understand how sad our Condition was, which required such a Sacrifice:—That this therefore ought to humble us,—To lead us to Repentance—To make us fearful of offending God,—And to abhor those Sins which cost *Jesus Christ* his Life, before God could be prevailed with to pardon them.

He will also easily understand that the Love of Christ, and the Remembrance of his Death, ought to be very dear to us; and that the oftener we remember it, in the Manner he ordained, the more Graces we shall receive from God—The firmer will be our *Faith*, the surer our *Pardon*, and the more comfortable our *Hopes* of meeting Him, not as an *Enemy*, but as a *Friend*, at whose *Table* we have been so often entertained.

And now, if you have considered what you have read with any Degree of Attention, you will

will pause a while,—until you have expressed your Gratitude for this Mercy, after some such Manner as this following:

THE PRAYER.

O JESUS, who hast loved us, and washed us from our Sins, and purchased us by thy own Blood,—and didst ordain this Sacrament, in order to secure us to thyself, by a grateful Remembrance of what thou hast done and suffered for us, make me truly sensible of thy Love, and of our sad Condition, which did require such a Sacrifice.

May I always receive this Pledge of thy Love,—The Offers of Mercy, Pardon, and Grace, tendered to us in this holy Ordinance, with a thankful Heart, and in Remembrance of Thee, our great and best Benefactor: In Remembrance of thy holy Example,—Of thy heavenly Doctrine,—Of thy laborious Life,—Of thy bitter Passion and Death,—Of thy Glorious Resurrection,—Of thy Ascension into Heaven,—And of thy Coming again to judge the World!

And may I never forget the Obligation Thou hast laid upon us, to live as becomes thy Disciples; and to forsake every Course of Life contrary to thy Gospel!—Cease not,
O Lord,

O Lord, to love us, and by the Grace vouchsafed in this Ordinance, cause us to love Thee with all our Hearts. *Amen.*

SECT. III.

How a Christian ought to prepare himself for this Sacrament.

AS the above Account of this holy Ordinance is easy to be understood, even by the most unlearned Christian; so the Preparation required is such, as will neither puzzle the Understanding, nor burden the Memory, nor take up too much of the Time of those that are engaged in the most necessary Employments of Life.

The Church had regard to all her Members, when she gave this short and plain Direction to such as prepare to go to the Lord's Supper:

That they Examine themselves,

Whether they repent them truly of their former Sins?

Whether they stedfastly purpose to lead a new Life?

Whether they have a lively Faith in God's Mercy through Christ?

Whether

Whether they have a thankful Remembrance of his Death? And,

Whether they be in Charity with all Men?

Now forasmuch as all Christians, who are capable of examining themselves, and their own Consciences, are bound, as they hope for Salvation through Christ, to go to this Sacrament: And because *young People* are often at a Loss how to examine themselves upon these several Heads, here follow a few plain Directions, which they that can read, should read with Care; and they that cannot, if they have a true Concern for themselves, will find some good Christian who will be glad to read it to them, and do thereby a Work which must be well-pleasing to God.

The FIRST HEAD on which you are to examine yourself, is *concerning your REPENTANCE.*

BY what you have already heard concerning *the Fall of Man*, you understand how all Men became subject and prone to Sin; and you cannot but feel it to be so by sad Experience. We are assured also, and this by the Spirit of God, that without a sincere

cere Repentance no Man must hope to be saved.

Now by Repentance you are to understand a Man's condemning himself, for having done any thing displeasing to God;—either such Things as God has forbidden, to keep us from ruining ourselves; or by omitting such Duties as he has commanded, in order to fit us for Happiness when we die.

So that if either the *Fear* of God's Displeasure, or a *Love* of Him who has been so good to you, will weigh with you, you will most heartily condemn yourself for every thing you have done contrary to his Will and Command.

You will also beg him most earnestly to forgive you what is past; and you will promise and resolve through his Grace and Help, not wilfully to offend him again.

And, lastly, you will not forget to pray for his *Grace* every Day of your Life; without which your best Resolutions will come to nothing.

This is *that Repentance*, concerning which you are required to *examine* yourself, before you go to the *Lord's Supper*.

Most People, it is true, are ready to own, that they are Sinners, and cry, *Lord, forgive us*; and this too often without any great Concern, or Purposes of Amendment.

But

But this you will not think sufficient, when you seriously consider, that the *End* and *Punishment* of Sin are not to be seen in this Life.

If therefore you stand in any Fear of the Judgment of God, set yourself seriously to consider your past Life; see whether you have not lived, or do not now live, in any known *Sin*, or *evil Habit*: Of *Lying*,—for Example;—or *Swearing*,—or *Drinking*,—or *filthy Talking*;—Of *Uncleanneſs*,—Or *keeping looſe and profane Company*,—Of *following unwarrantable Pleaſures and Diverſions*,—or *of leading an idle, uſeleſs, ſinful Life*.

If this hath been your Caſe, reſolve to break off all theſe, and all ſuch like evil Ways, which are diſpleaſing to God: Condemn yourſelf for having ſo deſperately broken the Commands of one *who can deſtroy both Body and Soul in Hell*:—Conſider the Vows that are upon you,—and deſpiſe not the Goodneſs and Forbearance of God, which is deſigned to lead you to Repentance.

If you aſk, when you are to begin this neceſſary Work (if it is not already begun) the Answer is ſhort:—The very Moment you aſk the Queſtion;—and this, becauſe if you find an Unwillingneſs in yourſelf to ſet about it now,—that Unwillingneſs will

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every Day increase: very probably you will never repent, unless God by his Judgments, or by the Sight of Death, shews you your sad Error, when it may be too late to be of any real Use to you.

Now, if these Considerations affect your Heart, as sure they will, if you have any Regard for your Salvation, represent your Desires to God in some such Words as these following:

THE PRAYER.

Blessed be God, who by his Grace, and by the Voice of his Church, hath called me to Repentance! Discover to me, O thou Searcher of Hearts, the Charge that is against me, that I may know, and confess, and forsake the Sins I have fallen into,—Give me that true Repentance, to which thou hast promised Mercy and Pardon, that I may amend where I have done amiss, and that Iniquity may not be my ruin—And, O blessed Advocate, who ever livest to make Intercession for us, I put my Cause into thy Hands; let thy Blood and Merits plead for me, and by thy mighty Intercession procure for me the Pardon of my past Offences:—That thou mayest say unto me, as thou didst unto the Penitent in the Gospel,—*Thy Sins are forgiven*;—so that I may go with a quiet Conscience to thy holy Table. *Amen.*

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SECT. IV.

Concerning the Purposes you are to make
of leading a New, that is a CHRISTIAN
LIFE.

IN the first Place, take especial Notice,
that God accepts of our *Repentance* on
this Condition only, that we may afterwards
glorify him by an holy Christian Life.

And as he delivered the People of *Israel*
from Bondage, not that they might do what
was right in their own Eyes, but that becom-
ing an *holy Nation*, they might be an Ho-
nour to their Deliverer, *Deut. xiv. 2.*—Even
so *Christ* hath redeemed us from the Bond-
age of *Sin* and *Satan*, that he might redeem
us from this present evil World, and purify
unto himself a *people zealous of good Works*.

And as the *former* perished, that is, all
such as did not answer the End of their De-
liverance, so most surely shall we do, if we
do not obey our Redeemer.

Your Duty to God, your Neighbour, and
Yourself, you have known from a Child:—

Be assured of it, you will meet with Temp-

tations from the *Devil*, the *World*, and your own *corrupt Heart*, both to neglect and transgress the *Commands of God*.

It will be absolutely necessary therefore, that you arm yourself betimes, both with *holy Resolutions*, and with this *holy Ordinance* which you are prepared to go to, that you may be able, through the *Grace of God*, to go on in the *Way of Salvation*.

Now your *Duty to God* is,—*To believe in Him, to fear, and to love Him*, with all your *Heart and Soul*: forasmuch as you stand indebted to Him for all you have, or value, or hope for, in this, or the *next Life*.

Do but consider how you would have yourself, if you were but half so much obliged to any *Man on Earth*;—How dearly would you *love him*?—How often would you *think of him*?—How would you *strive to please him*?—How would you be *grieved*, if you should be so unhappy as to offend him?—How soon and earnestly would you beg his *Pardon*, to be restored to his *Favour*!

Now, if you thus love *God*, it will appear in such *Instances as these*: You will have a very great *Regard for every Thing* that belongs to *Him*:—You will not use his *Name* to any idle or wicked *Purpose*:—You will religiously observe the *Day* consecrated

to his Honour and Service:—You will carefully attend the *House and Worship* of God:—And behave yourself with Reverence and Devotion, while you are in his Presence.—You will hear his *Word* with Attention, and have a great Regard for his *Ordinances*, and for the *Persons* whom he hath appointed to administer them.

If you truly *fear* God, you will part with any Thing as dear as a *Right Hand*, or a *Right Eye*, rather than provoke Him, who can destroy both *Body and Soul* in Hell.

If you believe Him to be the *Fountain of all Good*, you will *pray* to him daily.—And if you *put your whole Trust* in God, as it is your Duty to do,—you will endeavour to be pleased with all his Dealings with you.—You will never *murmur* at the Ways of his Providence, nor suffer your Heart to *fret against the Lord*.—And, especially, you will never attempt to better or secure your Condition by any evil Ways;—Believing, assuredly, that God can and will make you full Amends in the next Life, for what you want or suffer in this, in Submission to his Will.

Lastly, Your Duty is to be *thankful to God*.—The Way to be so is to look upon every *Mercy* you receive as the Gift of God;—Every *Danger* you escape, as owing to his

his Care and Providence;—Every good Thought, every good Purpose, every Occasion of doing Good, as the Effect of his good Spirit.—Think, and act, and purpose thus.—And it will be as natural to thank God for all the Dispensations of his Providence, as it is for you to beg any Blessing from him; which you stand most in Need of.

Stop a While—until you have considered these Things, and until you have expressed your Sense of them in the following Prayer.

THE PRAYER.

THIS is indeed the first and great Command, *To love Thee, O God, with all our Heart*; for on this depends our Salvation. For even this must be the Gift of thy Grace.—For this Grace I now apply to Thee, to make my Love and Fear of Thee the governing Principle of my whole Life:—That I may always do what I believe will please Thee:—That I may carefully avoid what I know will offend Thee:—And that I may live as having Thee the constant Witness of my Thoughts, Words, and Actions.

Give me a steadfast Faith in thy Word and Promises; a firm Trust in thy Power.—Let the Fear of thy Justice keep me from
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Prefumption, and a Sense of thy Goodness from Despair.—Defend me from all those bewitching Snares which destroy our Love for Thee; from worldly Cares; from all sensual and sinful Pleasures; from evil Company; from foolish Diversions; and from every Thing that may make me forget, that Thou alone art worthy to be feared and loved; Grant me these Mercies for thy Son Jesus Christ his Sake;—whose Love and Death we are going to commemorate. *Amen.*

SECT. V.

Your Duty to your NEIGHBOUR and
YOURSELF.

THIS is the *Second great Command*, and will require the most solemn Resolutions you can make, before you go to the *Lord's Supper*.

Consider therefore whether you can sincerely resolve as follows:

I dare not, I will not be indifferent *how* I lead my Life.—I know what God has commanded me, and I purpose sincerely to do it.

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I will,

I will, in the first Place, be obedient to the lawful Commands of my *Superiors*, and especially to *those who watch for my Soul*.—I do sincerely purpose in all my Dealings to remember the Command given me by my Saviour,—*Thou shalt love thy Neighbour as thyself*,—And therefore I will make a Conscience of doing the *least Wrong* to any Man;—of using any *Deceit*, or *Fraud*, or *Oppression*; or of taking Advantage of the *Ignorance*, *Mistakes*, or *Necessity*, of my Neighbour; knowing assuredly, that he who wrongs his Neighbour, does the greatest Injury to himself.—And if at any time I am convinced, that I have done him any Wrong, I will make him Satisfaction, as far as I am able, without being forced by Law,—*To do unto others what I would they should do unto me*.

To this End, I will endeavour to live *peaceably* and *charitably* with all People;—avoiding all *Malice*, and *Revenge*, and *Evil-speaking*, and *Contention*, as much as possibly I can.—And I will speak the Truth at all Times, and especially when I am called to my *Oath*, whether it be *for*, or *against*, my worldly Interest.

AS TO THE DUTY I OWE TO MYSELF—
I am convinced, that—my first and great Concern ought to be,—*To take Care of my own Soul*.

I do

I do therefore stedfastly purpose to lead a serious Life, as one *under the Sentence of Death* ought to do:—To be *sober, temperate, and chaste*; that when I die, I may be admitted into the Paradise of God, where *no unclean Thing* must enter.

To this End, I resolve to keep a Watch over myself, that I may avoid all such *Company, such Pleasures and Diversions*, as may make me lose the Remembrance of Death, and the Account I must give.

I will endeavour to be content with my Condition, not coveting what is another Man's, neither envying the *Prosperity*, nor taking Pleasure in the *Calamities* of my Neighbour.

And forasmuch as a Life of *Idleness and Luxury* is hateful to God, I will strive to do my Duty in the State of Life in which his Providence has placed me; not flattering myself that *I do no Evil, when I do no Good* in my Generation, lest the Sentence upon the unfruitful Tree be passed upon me,—*Cut it down; why cumbereth it the Ground?*

These Duties I will endeavour to perform, as a Proof of the Love and Reverence I bear to God, who is so good as to accept of my Repentance, and a *sincere, though imperfect* Obedience.

And if through *Weakness, Temptation, or sudden Surprize*, I shall be so unhappy as to

forget any of these Resolutions, and fall into Sin, I will, as soon as I perceive it, beg God's Pardon, and be more careful for the Time to come.

Now, if your Conscience can witness for you, that you piously purpose to live after this manner, you may safely go to the Lord's Table, and the Blessing of God will go along with you.

Go no further, till you have considered these Purposes again; for they are to be the Purposes of your whole Life, and of every Day of your Life.

And then address yourself to God,—that, through his gracious Assistance, they may make the most lasting Impression upon your Mind.

THE PRAYER.

GRACIOUS God, who hast given us Precepts, and an Example to walk by, let the Remembrance of them be always seasonably present with me.—Give me Grace to practise them conscientiously.—To reverence my Betters, and all that are in Authority,—and especially such as are ordained to pray for, and to bless us in thy Name.—Let my Love for Thee, and for my Neigh-

Neighbour, keep me from all Acts of Injustice or Injury, to his Body, or good Name:—Let me never wilfully vex or trouble him;—Never covet what is his, or envy his Prosperity.—May I ever be ready to help and comfort all such as are in Distress!—Give me Grace to be faithful in all Things committed to my Trust;—That I may never pervert Truth and Justice:—Never propagate Slander, or raise evil Reports, nor ever tempt others to Sin. Give me the Spirit of Temperance and Chastity, and grant that I may never provoke Thee by any Instance of Uncleanness to shut me out of Heaven, where no unclean Thing can enter.—Give me Grace so to order my Conversation, that I may encourage others to live as becomes the Gospel of Jesus Christ, for whose Sake I beg to be heard.

SECT. VI.

The next Thing you are to enquire into, is, whether you have **A LIVELY FAITH** in **GOD'S MERCY THROUGH CHRIST.**

NOW, because so very much depends upon our having such a Faith—the

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Holy Ghost has given us all the Arguments—all the Assurance,—that our Hearts can desire.

*God so loved the World, that he spared not his own Son, (saith the Apostle) but gave Him up for us all.—Rom. viii. 32.—*Can there be a greater, a surer Pledge of the Love of God for his poor Creatures?—He made Him to be Sin (that is, a Sin-offering):—He delivered Him to Death in our Stead:—Can we, after this, doubt of, or distrust, the Mercy of God?

Observe the Method *St. Paul* takes to confirm our Faith, by giving us the strongest Proofs of our Acceptance with God:—*God, saith he, commended his Love to us, in that, while we were Enemies, we were reconciled to Him by the Death of his Son.—Much more, being reconciled, we shall be saved by his Life, Rom. v. 10.—*What may we not, after this, hope for from God?

In short, *Jesus Christ* has redeemed us from the Curse of the Law.—*Through Him we have Peace with God, Rom. v. 1.—*This is the only Foundation of our Faith, our Hope, and Confidence.—He is our Sacrifice, our Mediator, our Advocate; the Knowledge of which ought to remove all Occasions of Despair, and Fear, from the Displeasure of God.

Indeed,

Indeed, if we should attempt to go to God without an Interest in Christ, we could hope for nothing but to be rejected; but when we go to Him, as *redeemed* by his own Son,—and represent to Him, as we do in *this Holy Sacrament*, what He has done and suffered for us, we approach Him as entirely reconciled to us.

But then you must remember, that he gave himself for us, and hath redeemed us from the Power of the Devil, for this End; *that he might purify unto himself a People consecrated to his Service.*—Consecrate therefore yourself to Jesus Christ, and with faithful *Abraham* stagger not at the Promises of God; but go to this Sacrament with a full Assurance of Faith, that God will pardon your Sins, and give you all the Graces you shall stand in need of.—Only remember, *that this Faith itself* is the Gift of God, and must be prayed for, for Christ's Sake; which you may do after this Manner:

THE PRAYER.

I BESEECH Thee, O God, by that Love which moved Thee to give thine own Son for lost Mankind, give me a Faith in thy Promises for his Sake, as firm as thy Word, on which my Faith is grounded:—
And

And let me never presume upon thy gracious Promises, without sincerely endeavouring to perform the Conditions on which they were made, and without being zealous of good Works, for which we were redeemed.—May the Remembrance of our Saviour's Love, and of thy great Mercy, be ever seasonably present with me, to keep me from Despair!—And may my Faith in thy Promises support me in the Hour of Death?—May my Redeemer be my Refuge, his Blood and Merits plead for me, that I may have my Lot and Portion with those whom he hath purchased with his most precious Blood! *Amen.*

SECT. VII.

Whether you have *a thankful Remembrance of Christ's Death*:—This is the next Thing you are to enquire into.

NOW this will always bear some Proportion to the Sense you have of the *Evil* he has delivered you from, and the *Blessings*

Blessings he has by his Death procured for you.

Consider therefore yourself as a *poor, sinful, lost, undone* Creature, without a Redeemer.—Consider what that Redeemer has done for you:—What he did, and what he suffered, when he took upon himself to answer for the Sins of Men.

Consider, that he was the Son of God; that He had done no Wrong, neither was Guile found in his Mouth: Notwithstanding this, being to answer for Sinners, He was treated and punished as a Sinner deserves to be:—He was *despised*!—*Set at naught*!—*Persecuted* and *rejected* by his own People, whom he came to redeem!

He was *betrayed* by his own Disciple! *falsely accused*!—*Unrighteously condemned*!—*Unmercifully scourged*!—Had a Murderer preferred before Him!—Was crucified as a *Malefactor*; and, in the very Midst of his Torments, was most inhumanly reviled!

Consider the Reason of all this.—It was not only to satisfy the Justice of God for the Sins of Men, and procure their Pardon upon their Repentance and future Obedience; but also to shew Mankind, what Treatment Sin and Sinners, who have rebelled

rebelled against their Maker, do deserve;—and to teach us, when God orders or permits us Sinners to undergo such Indignities and Afflictions, in this our State of Trial, that *we* ought to take our Cross patiently, as our Redeemer did; and be content, and even pleased, to fulfil the Will of God, in following his Example *in his Sufferings*, in this Life, that we may be Partakers of his Glory in the next.

In the next Place, consider the Blessings which Jesus Christ hath by his Death obtained for us. He hath delivered us from the great Power which the Devil had over Mankind, by procuring us Grace to resist and overcome him.—He hath prevailed with God,—to overlook the Untowardness of our Nature;—To pardon our greatest Offences, upon our true Repentance—And, being by his Death *reconciled* to God, we have for his Sake, free Liberty to apply to him, as *Children* to a *Father*, for what we stand in need of.

—He has also obtained for us the Assistance of an Almighty Spirit, to enable us to know and to do, what is necessary to fit us for Heaven and Happiness:—And He has prevailed with God, that these shall be our certain Portion, if we are not wanting to ourselves.

ourselves.—In one Word, Jesus Christ has entirely freed us from all Fears of what may come hereafter, if it is not purely our own Fault.

The most unlearned Christian may know what is required of him.

The greatest Sinner may depend upon Pardon, on his Repentance.

The weakest Christian may rely upon all necessary Assistance. And the meanest Christian is sure not to be overlooked.

By all which you may perceive, what *Thanks* you owe to God for your great and good *Redeemer*; and for what he has done and suffered for you:—Which you will do well to express in some such Manner as this:

THE PRAYER.

GIVE me Leave, O God, to mention before Thee the Death of thy Son, and the infinite Blessings I have received thereby. Add this to all thy Favours, I beseech Thee, that I may never forget these Mercies:—Never forget to be thankful for them:—But that I may preserve the Remembrance of them in the Manner which he hath ordained.—

I thank

I thank Thee, O God, for that Word, in which thou hast caused these thy Mercies, and his Example, to be recorded.—Make me truly sensible of that Love which brought Him down from Heaven;—And how sad our Condition was, which required such a Sacrifice.—May I learn by his Patience, Humility, Self-denial, and Resignation, what Virtues are most acceptable to thy Divine Majesty!—And may I take Him for my Lord and Master, and Teacher and Example; and dedicate myself to Thee, and to thy Service, for his Sake! *Amen.*

SECT. VIII.

The last Enquiry you are to make, is Whether you are in *Charity with all the World.*

CONCERNING which, take especial Notice that the two great Ends of this Ordinance, mentioned in Scripture, are;—

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The First, To keep up the Remembrance of Christ's Death till his Coming again.—

The Second, To be a solemn Token of our Communion with Jesus Christ, and of our Union and Charity with all his Family.

To this End he has ordained, that as all Christians, *high and low, rich and poor,* shall make up one Body, of which He is the Head;—and one Family, of which He is the Master:—So they should all eat at one Table, of one Bread, as a Sign of that *Love, and Peace, and Friendship, and Readiness* to help one another, as Occasion shall require, and as Members of the same Body will naturally do.

And indeed your Acceptance with God will very much depend upon your hearty Good will, for every Christian, and for all Mankind.

Therefore you must take especial Care, lest there be any Person with whom you are not at Peace;—Whom you cannot forgive, and pray for, and do him all the Good that can in Reason be expected from you;—That you be disposed, to make Satisfaction to any Person that has been injured by you, or who may have taken just Offence at your Words and Actions;
this

this being a Duty which Jesus Christ Himself has commanded, *Matt. v. 23.* And that you be ready to *forgive* every Person, who may have injured you, as you expect *Forgiveness* of God;—Remembering the dreadful Sentence mentioned in *Matt. xviii. Thou wicked Servant, I forgave thee all thy Debt: Shouldest not thou have had Compassion on thy Fellow Servant, even as I had Pity on thee? And the Lord was wroth, and delivered him to the Tormentors.*

And lastly, you are to take Care that you love, *not in Word only, but in Deed, and in Truth*; that is, that you do Good, as well as give good Words; and relieve Jesus Christ in his poor Members.

And believe it for a certain Truth, that a charitable and forgiving Temper is not near so beneficial to any Body, as to him that hath it; *it being more blessed to give, than to receive*: and to forgive than to insist upon Satisfaction for Injuries and and Wrongs done unto us. *Acts xx. 35.*

This being so necessary a Grace, you will not fail to beg of God most earnestly to vouchsafe it you.

THE PRAYER.

THIS is my Commandment; That ye love one another as I have loved you.—

Hear, O my Soul, what thy Saviour has commanded thee;—He who loved us, and gave himself an Offering and a Sacrifice to God for us.

May this thy Love, O Jesus, be the Motive and Pattern of my Love and Charity for all Mankind!—Where this hath not been my Practice, I implore thy gracious Pardon, and beseech Thee to fortify my Soul against all Suggestions of *Satan*, or my corrupt Nature, and blind Passions:—That I may always be prepared to go to thine Altar, with the same charitable Dispositions, with which I desire and hope to die.

Thou, O Jesus, madest thine Enemies thy Friends, by laying down thy Life for them.—Be thou my Advocate with the Father, for Grace to follow thy heavenly Charity and Example, that *I may overcome Evil with Good*; that I, and all the Members of thy Family, *may love as Brethren*:—That we may always meet at thy Table as sincere Friends, and part with true Love and Affection, as becomes thy Disciples. *Amen.*

SECT. IX.

BY this Time you see the *Reason* of this Institution; the *Necessity*, as well as the invaluable *Blessing*, of observing it religiously; and the Manner of preparing yourself for it, as often as you have an Opportunity.

And remember, that the oftener you look into the State of your Soul, in order to go to this Ordinance, the less Trouble you will have to make your Peace with God when you come to die; and the less Danger you will be in, of falling into a State of Sin and Security, which has been the Ruin of an infinite Number of Souls.

Besides this, you will have the greatest Comfort of Life, when you perceive, that you are still growing in Grace, and tending to that Perfection, which must fit you for Heaven.

On the other Hand, if you turn your Back upon this Ordinance, it must be because you will not be at the Pains to understand your *Duty*, your *Interest*, and your *Danger*.

You have not considered, that there is no *Pardon*, no *Grace*, no *Salvation*, to be hoped

hoped for, but by pleading with God what his Son hath done, and suffered, and merited for us, and in the Manner he has ordained.

And if you will consult your own Conscience, it will tell you, That some of these are the *true*, though most wretched Causes, of your Contempt of this Command of your Saviour.

Either you live in some known Sin, or ungodly Way of Life, which you cannot resolve to forsake:—Or, you are not willing to renew your Vows made in Baptism:—Or, which is generally the Case, —You have no real Concern for your Soul; only you delude yourself with some faint Purposes and Hopes, that some Time or other you will become a new Man.

In the mean Time, you are guilty of a Sin too like the *denying the Lord that bought you*.—You bring an evil Report upon an Ordinance of Christ, as if it were not worth observing: You harden wicked People in their Infidelity, and Neglect of their Salvation, by calling yourself a Christian, and living like a Heathen, in the Contempt of one of the greatest Means of Salvation: You live in a State, in which
all

all your Prayers, whether public or private, whether for yourself or for others, will be rejected.

In short, you provoke God every Day more and more to withdraw his Grace,—To leave you to your own corrupt Way of Living, till you have filled up the Measure of your Sins, and prepared for yourself a Sentence not to be heard without Trembling:—*I tell you, that none of those Men that were bidden, shall taste of my Supper;—The Marriage Supper of the Lamb in Heaven.*

How great then must the Sin of *those* be, who *neglect* to administer, and of *those* who turn their Back upon this Ordinance, upon which our Salvation depends! *It being the Blood of Christ which must cleanse us from all Sin, 1 John i. 7.*

AFTER all, This is not to encourage any Person to go to the Lord's Supper without a *Wedding-garment*, without a due Regard to the Duty.—For a Man may go so unworthily, as to receive *Judgment*, instead of a *Blessing*: For Example, *Such* as live in any known Sin unrepented of;—*Such* as are not sincerely resolved to live, and be governed, by the known Laws of the Gospel;—*Such* as live at Variance with

with their Neighbours, without being willing to be reconciled;—*Such* as have done Wrong, and will not make Satisfaction, as they are able;—Lastly, *Such* as go out of mere Custom, without considering the End or Benefit of the Ordinance; and return to their usual sinful Liberties, as soon as the Service is over.

All such ought to know that they went unworthily; and if they have any true Concern for their Souls, they will consider better, and lay themselves under stricter Obligations, before they go again to the Lord's Supper.

But then let them not, at the Peril of their Souls, deal deceitfully, and make this a Pretence of neglecting to go to this Ordinance for the future; lest they provoke God to leave them to themselves, which is one of the greatest Judgments that can befall them.

On the other Hand, let not any well-meaning Christians be discouraged with Fears of having gone unworthily to the Lord's Supper; and so forbear, because they do not find all the Benefit and Change wrought in them, which they hoped for; but let them consider, that a State of Holiness and Perfection is not to be expected at once, but by Degrees, and as we make good Use of the Graces which the Holy Spirit from Time to Time vouchsafes us:

A good Christian not being *one*, who has no Inclination to Sin, but *one*, who, through the Grace of God, immediately *checks*, and suffers not such Inclinations to grow into evil Habits.

God, who knows our Infirmities, will accept our *sincere Endeavours*, though attended with *Imperfections* and *Backslidings*, provided we condemn ourselves for them, and strive to amend.

And let us remember, for our Comfort, that Jesus Christ himself pronounced all his Disciples (*the Traitor excepted*) to be *clean*, that is, *qualified* to receive this Sacrament, which he was going to administer to them, although he knew them to be subject to very great *Failings* and *Infirmities*; which soon appeared, when they all forsook him, contrary to their solemn Promises; but this they repented of, and were forgiven by their compassionate Redeemer.

If therefore you *love* God, and your Neighbour, *though not so fervently* as you could wish;—If you have a real *Desire* of being better than at present you find yourself to be;—If the Fruits of the Holy Spirit, though in a very low Degree, do appear in your Life;—Lastly, if you do daily *pray* for God's Graces, that you may in his good Time be what he would have you to be; and do not live in any

known Sin;—By no means forbear to go to this Ordinance, as often as you have an Opportunity; and depend upon God's Blessing, and an Increase of his Graces.

THE PRAYER.

GRANT, O God, that I may never draw down thy Judgments upon myself, either by turning my Back upon this Ordinance, or by going to it without Thought, and unworthily. May thy Mercy pardon what is past, and give me Grace for the Time to come, to consecrate my Life to Thee, and to embrace every Occasion of remembering my Redeemer's Love, and thereby securing thy Favour, and my own Salvation! And, if it by thy Will, grant that I may always find such Comfort and Benefit in this Ordinance, as may encourage me to observe it with Joy unto my Life's End.

Give me Leave to recommend to thine infinite Mercy, the miserable Condition of all such as neglect so great Means of Grace and Salvation; Awaken all Christian People into a Sense of this Duty: Open their Eyes, and correct their Mistakes, that they may be convinced, that this is the only Means of making their Peace with Thee, and of rendering their Persons and their Prayers acceptable to thy Divine Majesty, through Jesus Christ our Lord. *Amen.*

SECT. X.

EVERY well-disposed Christian, after he has thus far prepared himself for this Sacrament, will endeavour to keep the Thoughts of his Duty, and the Blessings he hopes for, warm in his Heart, until the Time of Receiving.

Some of the *following Scriptures*, and Meditations upon them, may, through God's Grace, answer that End; nor will they take up too much Time because some or more of them, as Occasion offers, may be devoutly used in the Midst of Business.

And this Method of Devotion is here proposed, to lead Christians to make proper Reflexions upon other Parts of Scripture, which they read or hear.

Rev. iii. 17. *Thou sayest, I am rich, and have need of nothing: And knowest not, that thou art wretched, and miserable, and poor, and blind, and naked.*

This is the sad Condition, to which, as Sinners, we are subject; and it is of thy Mercy, O God, that any of us are sensible of it. Preserve me, I beseech Thee, from that *Blindness* which would hinder me from seeing my own Misery; and from that *Pride*, which

which would keep me from acknowledging it before Thee, who alone canst help me. O give me a true Sense of the Maladies I labour under, and help me, for thy Mercies Sake, and for the Sake of Jesus my Redeemer.

Psalm li. 17. The Sacrifice of God is a broken Spirit; a broken and contrite Heart God will not despise.

But most unfit is *mine* to be to God presented, until I have obtained his Pardon for the many Sins by which it has been defiled.

Jer. iii. 12, 13. I am merciful, saith the Lord, and I will not keep Anger for ever: Only acknowledge thine Iniquity, that thou hast transgressed against the Lord thy God.

I do acknowledge my Sin unto Thee, O God; and mine Iniquities will I not hide; I do therefore implore thy Pardon, and plead thy gracious Promise, with full Purpose of Heart never again to return to Folly.

Jer. xvii. 9. The Heart is deceitful and desperately wicked: Who can know it?

I cannot, indeed, answer for my own Heart: but there is nothing, O Lord, impossible with Thee: In Thee I do put my

my Trust; let me never be put to Confusion:—Keep it ever in my Heart, what an *evil Thing*, and *bitter*, it will be, to forsake the Lord.

1 John iii. 8. *He that committeth Sin* (who abandons himself to live in known Sin) *is of the Devil*;—is under his Power and Government.

Preserve me, gracious God, from so fatal a Blindness, to choose *Satan* for my Lord and Governor, instead of thy *Blessed Son*, who laid down his Life to redeem us from the dreadful Tyranny of the Devil.

1 John ii. 25. *This is the Promise that he hath promised us, even eternal Life.*

How infinitely good is God, to give us so great Encouragement to save ourselves from Ruin!—Give me, I beseech Thee, a firm Faith in this Promise,—that no *Fears* may terrify me,—no *Pleasures* may corrupt my Heart;—no *Difficulties* may discourage me from serving Thee.

Matt. xvi. 24. *If any Man will come after me, let him deny himself, and take up his Cross, and follow me.*

O my Saviour! who pleasedst not thyself, but tookest upon Thee the Form of a Servant, let me not profess to follow Thee,
without

without endeavouring to follow the blessed Steps of thy holy Life:—Thy *Patience*, *Meekness*, and *Humility*:—Thy great *Disregard* for the World, its *Pleasures*, *Profits*, and all its *Idols*:—Thy sensible Concern for the Miseries of Men:—Thy Unweariedness in doing Good:—Thy Constancy in Prayer, and Resignation to the Will of thy Father.—Let me part with any Thing as dear as a *Right Hand*, or a *Right Eye*, rather than not follow Thee.

Matt. vi. 24. *No Man can serve two Masters—Ye cannot serve God and Mammon.*

May I never set up any *Rival*, O God, with Thee in the Possession of my Heart! May I never attempt to reconcile thy Service with that World *which is Enmity with Thee*?—Give me, I beseech Thee, the *Eyes of Faith*, that I may see the World, what in Truth it is:—The Danger of its *Riches*,—The Folly of its *Pleasures*,—The Multitude of its *Snares*,—The Power of its *Temptations*,—Its *deadly Poison*, and certain Danger of drawing my Heart from the Love of Thee.

Matt. xxii. 37, 39. *Thou shalt love the Lord thy God with all thy Heart,—And thy Neighbour as thyself.*

O that the Love of God may be the commanding Principle of my Soul; and that I
may

may have this comfortable Proof of his Love abiding in me, that I study to please Him, and to keep his Commandments!—That my Love to my Neighbour may be such as God has commanded; that I may *give*, and *for-give*, and *love*, as becomes a Disciple of Jesus Christ!

I John iii. 14. *We know that we have passed from Death unto Life, because we love the Brethren.*

What it is to love my Neighbour as myself, Thou, O Lord, hast taught me in thy holy Word:—Never to *wrong* or *deceive* him;—Never to *grieve* him, or without a Cause to *create* him Trouble;—Never to treat him with *Contempt* and *Scorn*;—Never to be *pleased* with his *Misfortunes* and *Faults*:—But to *rejoice* in his *Happiness*, and *help* him in his *Wants*. Give me, O Lord, this Proof of my having passed from Death unto Life.

Gal. iii. 13. *Christ hath redeemed us from the Curse of the Law, being made a Curse for us*;—that is, He was treated as one under the Curse of the Law, Deut. xxi. 23.

Blessed God, how great was our *Misery*! How great was thy *Mercy*! when nothing could save us from Ruin, but the Death of thy Son—I see by this, how hateful Sin is

to Thee.—Make it so to me, I beseech Thee. May I never flatter myself, that thy Mercy will spare me if I continue in Sin, when thou sparedst not thine own Son, when He put Himself in the Place of Sinners!—May I never provoke thy Justice! May I never forget thy Mercies, and what thy Son has done for me!

Tit. ii. 14. He gave himself for us, that he might redeem us from all Iniquity; and purify unto himself a peculiar People, zealous of good Works.

Blessed be God, that I was united to his People by *Baptism*! Grant that I may never disgrace Thee, or my Christian Profession, by an ungodly Life. O Thou, who hast redeemed us from Sin and Death, cause me to understand, to value, and ever remember thy great Love; and to shew that I do so, by a Life *consecrated* to thy Service.

2 Tim. ii. 12. If we deny him, he also will deny us.

How many deny Thee, O Jesus, without *Thought*, and without *Dread*! Do they know what they do, who *lightly* turn their Backs upon this Ordinance? Who make a Mock of Sin, which cost Thee thy Life? —Who are ashamed of Thee and of thy
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Gospel, out of Regard to Men?—Who by their unchristian Lives do *renounce* thy Service?—Do they consider what it is *to be denied by Thee*?—That it is to have *no Interest* in thy *Death*, thy *Merits*, and *Mediation*.—Gracious God, deliver me from this dreadful *Sin* and *Judgment*.

Matt. xxvi. 35. *Peter said, Though I should die with Thee, yet will I not deny Thee.*

Preserve me, gracious Lord, from a presumptuous Opinion, and Dependence on my own *Strength*, without the Aids of thy *Grace*: Let me see, in this sad Instance, my Weakness without thy Assistance, and my Ruin without thy Help.

Luke xxii. 61, 62. *And the Lord turned and looked upon Peter; and Peter remembered the Words of Christ;—and went out, and wept bitterly.*

O Jesus, look upon me with the same Eye of Compassion, whenever I shall do amiss, that I may see my Fault, and forthwith return to my Duty: Let this Instance of thy Mercy be our Comfort, since so great and repeated a Crime did not exclude *this Penitent* from thy Mercy; but let not this make us fearless of offending Thee, lest we never repent.

Luke

Luke xxii. 3, 4, 5. *Then entered Satan into Judas; and he communed with the Chief Priests, how he might betray Him unto them. — And they covenanted to give him Money, &c.*

● If I should provoke Thee, O God, by resisting thy Holy Spirit, to leave me to my own *natural Corruption*, and to the Power of *Satan*, I see in this wretched Man, what Wickedness I am capable of. Lord God, *abandon* me not to my own Choice:—Shut my Heart against that *Covetousness*, which was the Root of so great a Sin. *Keep me from presumptuous Sins, lest they get the Dominion over me*; and secure me under the Conduct of thy Holy Spirit, for Jesus Christ's Sake.

Deut. xvi. 16, 17. *They shall not appear before the Lord empty; every Man shall give as he is able, according to the Blessing of the Lord thy God, which he hath given thee.*

Shall I appear before Thee, O God, worse than a Jew?—Can I give any Thing to thy Poor, but what I have received from Thee? How can I say, that I love Thee much, if I give sparingly to them, whom thou hast appointed in thy Place to receive our Alms?—Give me an Heart, O God, to give according to thy Blessing upon me, and as I expect thy Blessing upon myself and Substance.

1 Pet. iv. 10. *As every Man hath received the Gift, even so minister the same one to another, as good Stewards.*

O God thou hast taught us, that we are all but *thy Stewards*.—Keep me, I beseech Thee, from that great Injustice of defrauding *thy Poor* of their Right:—Give me Grace to moderate all my *vain Desires* and *Expences*, that I may have to give to them that need;—and that the *Measure* of thy Blessings to me, may be the *Measure* of my Charity to others.

FINIS.



N. B. This INTRODUCTION (printed on a larger Letter) with the Addition of the OFFICE of the HOLY COMMUNION and proper *Helps* and *Directions*, for joining in every Part thereof with Understanding and Benefit: As also Private Devotions after the Sacrament, in the Church or at Home, with short Morning and Evening Prayers for Families, and for particular Persons, may be had of F. and C. RIVINGTON.

The *Introduction* alone, or the *Whole Book* above mentioned, are in the List of such Books as are distributed by the SOCIETY for promoting CHRISTIAN KNOWLEDGE, and may either of them be had by the Members on the Terms of the Society, at their House, N^o 5, in Bartlett's Buildings, Holborn.